A SURVEY OF VINAYA LITERATURE

by

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For the members of the Religious Studies Department at the University of Calgary who collectively made my semester as Numata Professor of Buddhist Studies one of the most enjoyable experiences of my professional career; and especially to Leslie Kawamura and A.W. Barber who have proved to be among the finest colleagues I have ever had.

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PREFACE

Modern Buddhological studies have been enhanced in recent years by the fruitful researches of the many scholars who have focused their attention on the primary literature of Buddhism. To be sure, one of the most promising endeavors in understanding the historical, religious, philosophical, and social dimensions of Buddhism has been the textual approach in which "the texts are allowed to speak for themselves." Nevertheless, with so many differing aspects to examine, in the various Buddhist countries and languages, the organization of this overwhelming corpus of literature has proved to be the researcher's dilemma and the bibliographer's nightmare. Of course we have several specific collections of catalogues such as *A Complete Catalogue of the Tibetan Buddhist Canon* edited by Hakuju Ui, Munetada Suzuki, Yenshō Kanakura, and Tōkan Tada, and *Hōbōgirin Fascicule Annexe (Tables du Taishō Issaikyō)*, edited primarily by Sylvain Lévi, Junjirō Takakusu, and Paul Demiéville. Equally, we have works outlining the various manuscript collections, such as Hoernle's *Manuscript Remains of Buddhist Literature found in Eastern Turkestan*. And we have such newer works as A.W. Barber's *The Tibetan Tripiṭaka Cross Reference Index*. However, with few exceptions (most notably, Edward Conze's *The Prajñāpāramitā Literature*), almost no scholars have presented us with organizationally sound, functionally manageable bibliographic research aids to specific areas of investigation in Buddhism. Most certainly, such aids would enormously reduce the veritable search and seizure process that scholars must endure in their work.

It is my contention that this form of enterprise in Buddhist Studies must necessarily begin with basics, and in

this regard, no aspect of Buddhist literature is more essential than the Tripiṭaka. Within the Tripiṭaka, in the nikāya Buddhist tradition, the first collection of texts comprises the Vinaya Piṭaka or the rules of training and discipline for the monks and nuns on the individual level and the guidelines for monastic regulation on the institutional level. To summarize all the problematics inherent in Vinaya study, historically, comparatively, and with a view toward its position in the Indian Buddhist sectarian movement is not germane here, and has been clearly stated elsewhere.

It is my intention in the following pages to present a bibliographic survey of Vinaya literature, covering both primary and secondary sources, that has appeared in print since 1800. Indeed, there must be a clear and concise statement of the scope of such a project if it is to be useful to scholars. As I state in the introductory materials, the heart of Vinaya literature is in the canon itself, including editions of texts, translations, and in a secondary sense, textual studies. The canon, however, did not emerge in a vacuum, and thus it is essential to include an examination of the formative root texts which served as canonical precursors and prototypes. Further, once the canons of the various nikāyas were closed, an active commentarial tradition proliferated in Buddhism, and to some extent at least, it is still active today. In this latter category, we find a number of Vinaya-related miscellaneous texts, and these are perhaps the most difficult to deal with in terms of the decision for inclusion here. For example, can we include the Mahāvastu, which claims in the colophon to be part of the Vinaya of the Lokottarvādin subsect of the Mahāsāṃghikas, but which is more accurately an Avadāna, without including the Divyāvadāna which had significant bearing on the Mūlasarvāstivādin Vinaya? If we answer that such texts should be included here, then must we also include the Aśokāvadāna and others? Obviously, some discretion must be exercised in making these judgments, and in so doing, the scope of the work is defined and limited.

This survey is not intended to be encyclopedic in any sense of that word. Instead, it is true to its title. With regard to the texts and translations, it is quite thorough, but not exhaustive. With regard to the secondary literature, it is somewhat selective, but attempts not to omit any major studies. Although I have largely limited myself to language materials available in English, French, German, Sanskrit, Pāli, Chinese, and Tibetan, I have also acknowledged the important, recent contributions of Japanese scholars on this area. In the future, I would hope that the non-canonical Vinaya literature, at once interesting and revealing in its own right, will merit its own study.

Since the research for this study encompasses many years of scouring the various Buddhological libraries available to me, and the constant exhortation to my colleagues to be on the lookout for materials I may have ignored or overlooked, it would be impossible to offer thanks to all those who have offered assistance. I am grateful to Professor Jan Nattier who read a very early draft of the manuscript and offered many valuable suggestions, especially with regard to Tibetan materials. Professor Jan W. de Jong of the Australian National University first read the manuscript in the early 1970s when it was in a clearly preliminary stage and offered the sort of careful, skilful critique that is always necessary but rarely pleasant. Equally, Professor Masatoshi Nagatomi of Harvard University offered much useful advice in the early stages of the on-going project, correcting many errors that might otherwise have gone unnoticed. As the project neared

completion, through the kind assistance of Dr.C.T. Shen, I was fortunate to have access to the wonderful library at the Institute for Advanced Studies of World Religions. I am also grateful to Ms. Saundra Lipton of the University of Calgary Library who provided indispensible support during my tenure as Numata Professor of Buddhist Studies during the Fall Semester 1993. During that same period, Professor A.W. Barber offered much help and extremely useful advice regarding the Tibetan materials. In working with the Chinese materials, Tso Sze-bong's doctoral dissertation on *The Transformation of Buddhist Vinaya in China*, submitted to the Australian National University in 1982, was especially helpful. Finally, I have benefitted from Akira Yuyama's *Systematische Übersicht über die Buddhistische Sanskrit-Literatur (Erster Teil: Vinaya-Texte)*, published in 1979. It provided a valuable source for cross-referencing my own materials.

INTRODUCTION

Properly speaking, the Vinaya Piṭaka, or that portion of the Buddhist canon regulating the monastic life of the monks and nuns, is composed of three parts: the (1) Sūtravibhaṅga, (2) Skandhaka, and (3) Appendices. However, a consideration of Buddhist monastic discipline must be taken in broad perspective, focusing not only on that portion of monastic law which was canonized, but on Vinaya literature in general, thus affording us an opportunity to view the developmental process going on within the early Indian Buddhist community in the first few centuries following Buddha's death. Consequently, we can include the Prātimokṣa and the Karmavācanās, although not considered to be canonical in the strictest sense, under the heading of Paracanonical Vinaya Literature,[1] and the commentaries and miscellaneous texts under the heading of Non-Canonical Vinaya Literature. Thus we arrive at the following arrangement:

I. Paracanonical Vinaya Literature

A. Prātimokṣa
B. Karmavācanā

II. Canonical Vinaya Literature

A. Sūtravibhaṅga
B. Skandhaka
C. Appendices

III. Non-Canonical Vinaya Literature

A. Commentaries
B. Miscellaneous Texts

We can now proceed to an examination of these categories.

I. PARACANONICAL VINAYA LITERATURE

A. PRĀTIMOKṢA

The Prātimokṣa is an inventory of offenses, being primarily "a collection of liturgical formularies governing the conduct of the Bhikṣus and Bhikṣuṇis."[2] Many scholars have attempted to explicate the etymological meaning of the term Prātimokṣa, but these pursuits remain, for the most part, speculative.[3] The Prātimokṣa was recited at each Poṣadha day, and regarding its function, Miss Horner candidly states,

> This recitation served the double purpose of keeping the rules fresh in the minds of the monks and nuns, and of giving each member of the monastic community the opportunity, while the rules were being repeated or recited, to avow any offences that he or she had committed.[4]

For each breach of the rules, appropriate punitive measures are indicated. Since the Prātimokṣa concerns both monks and nuns, it is twofold (i.e., Bhikṣu Prātimokṣa and Bhikṣuṇī Prātimokṣa). The monks' Prātimokṣa contains eight categories of offenses, classified according to the degree of

gravity. The nuns' Prātimokṣa covers the same categories with the third (or Aniyata offenses) being omitted.[5] The eight categories of offenses can now be listed and explained (with reference to the monks' text).

1. Pārājika-dharmas

These four offenses are the most serious which can be committed by the monks. They include (1) sexual intercourse, (2) theft, (3) deprivation of life (of a human), and (4) false proclamation of superhuman faculties.[6] Mention of these four offenses is not distinct to the Prātimokṣa or Sūtravibhaṅga, as we find them, for example, elsewhere in the Pāli Vinaya.[7] Violation of any one of the pārājika-dharmas results in permanent expulsion from the saṃgha. It should be noted that the term pārājika remains a puzzle. Miss Horner renders it "defeat," following Rhys Davids and Oldenberg. E.J. Thomas notes that, "Buddhaghosa interprets pārājika as 'suffering defeat,' and the Mūlasarvāstivādins do the same. . ."[8] More recently, however, Gustav Roth has thrown some light on the subject by interestingly re-examining Sylvain Lévi's suggestion of an earlier form of the term: pārācika.[9]

2. Saṃghāvaśeṣa-dharmas

These thirteen offenses represent, following the pārājika-dharmas, the most severe breach of monastic discipline. Five offenses deal with sexual transgressions, two with dwelling places, two with false accusation, two with schisms, one with a monk who is difficult to speak to,[10] and one with monks who corrupt families. The first nine of these become offenses at once, while the final four do not

become offenses until the third admonition of the monk involved. The section of the saṃghāvaśeṣa-dharmas is unique in that it represents the only class of Prātimokṣa offenses which contains specific provisions for disciplinary action. When a monk is culpable of a saṃghāvaśeṣa offense, he is subjected to a probationary period (parivāsa) for as many days as the offense was concealed. If the offense was confessed at once, the parivāsa period is reduced to nil. When the parivāsa is completed, a further period called mānatva[11] must also be spent. It is interesting that an entire vastu (i.e., chapter) in the Skandhaka portion of the Vinaya, the Pārivāsikavastu, is devoted to these issues. The term saṃghāvaśeṣa, like pārājika, is problematic. No etymological rendering of the term seems to make much sense. However, a careful discussion of the term, stressing the plausibility of the variant saṃghātiśeṣa (as found in the Sanskrit version of the Mahāsāṃghika-Lokottaravādin text), is presented by Gustav Roth in "Terminologisches aus dem Vinaya der Mahāsāṃghika-Lokottaravādin"[12] and also by Sylvain Lévi in "Sur une langue précanonique du Bouddhisme."[13] Regarding this class of offenses, Miss Horner perceptively notes,

> It is not impossible that originally the various Saṅghas, which were really sub-divisions of the whole Saṅgha, exercised their jurisdiction over each individual member only in the case of the Saṅghādisesa offences, only coming later to exercise such jurisdiction in the case of all classes of offence. If this is so, we do well, I think, to underline the formalities which the Saṅghādisesa offences entailed, and were very likely alone in so doing at first. For by this means some early feature of the Order's history may be kept in mind.[14]

3. Aniyata-dharmas

These two offenses include cases whereby a monk may be accused by a trustworthy female lay follower, and dealt with according to her dictate. In case 1, if a monk should sit together with a woman in a secret place convenient for sexual intercourse, he may be charged with either a pārājika, saṃghāvaśeṣa, or pāyantika (discussed below) offense, according to what actually transpired. In case 2, if a monk should sit together with a woman in a place unfit for indulging in sexual intercourse, but suitable for speaking to her in lewd words, he may be charged with a saṃghāvaśeṣa or pāyantika offense, the pārājika offense of unchastity having been ruled out. Due to the manner in which the monk may be charged, expressing the variety of monastic offenses open to him, this category is referred to as "undetermined (i.e., aniyata) offenses." The two offenses in this category reflect an outstanding and somewhat surprising degree of trust in the female lay follower.

4. Niḥsargika-Pāyantika-dharmas

There are thirty offenses in this class, violation of which require expiation and forfeiture, as can be seen from the class title. Horner notes, "From internal evidence, pācittiya [Skt. pāyantika] is a (minor) offence to be confessed, āpatti desetabbā [Skt. āpatti deśayitavyā], a state common to all the Nissagiyas [Skt. Niḥsargikas]."[15] The niḥsargika-pāyantika-dharmas are arranged in three vargas,

or sections, of ten rules each. Using the description of E.J.Thomas:[16]

a. Ten rules concerning robes.

These refer to the length of time during which an extra robe might be kept, to repair and exchange of robes, and to receiving them as alms. He might not ask a lay person for a robe unless he had lost his own, nor might he suggest the kind he was to receive.

b. Ten rules for rugs and the use of money.

The material of which the rug was made was prescribed, and it had to be used for six years. The monk might accept the material for it under certain conditions. Gold and silver must not be accepted or used in transactions, and buying and selling were forbidden.

c. Ten rules concerning, bowl, medicine, and robes.

A monk might not keep an extra bowl beyond ten days, nor exchange his bowl if it was broken in less than five places. Medicine (ghee, butter, oil, honey, raw sugar) must not be stored for more than seven days. There are special rules for robes in the rainy season and for having them woven. Nothing intended to be given to the order was to be applied by the monk to his own use.

If we tabulate the offenses, we discover that sixteen refer to robes, five to rugs, four to money and appropriating saṃgha property, two to sheep's wool, two to bowls, and one to medicines. This is the first class of offenses in the Prātimokṣa in which the numbering system employed by the various nikāyas becomes widely divergent.[17] In commenting on the nature of the forfeiture and confession, and on the general value of this form of punishment, Miss Horner remarks,

As a general rule, the Padabhājaniya [Old Commentary] states that forfeiture and confession were to be made to an Order, that is to any part of the whole Order, five monks or more, living within a boundary, sīmā, or within one residence, āvāsa; or to a group, gaṇa, of monks, that is to a group of from two to four monks; or to an individual monk. When the article has been forfeited and the offence confessed, the offence was to be acknowledged, in the first two stances, by "an experienced, competent monk;" in the third by the monk to whom the forfeiture and confession had been made. The forfeited article was then to be given back to the monk who, having acquired it wrongly, had forfeited it.

The value of the nissaggiya pācittiya [Skt. niḥsargika-pāyantika] type of penalty was, I think, in the eyes of the framer or framers of the Pātimokkha [Prātimokṣa]

> rules, its deterrent effect on the commission of further similar offences, and its redemptive power for each particular offender. It was apparently held that an offence whose penalty was of this nature was annulled by confessing it and having it acknowledged, combined with this hardly more than symbolic act of forfeiting the article wrongly acquired. This involved some formality, but evidently the offence was not considered bad enough to warrant the offender's permanent loss of the goods he had obtained improperly.[18]

Regarding the terms niḥsargika and pāyantika, several of the alternate reading should be pointed out. For niḥsargika, we find, for the most part: nissargika, naissargika, naisargika, and naiḥsargika. For pāyantika, we also find: pāyattikāḥ, papattikā, pāpantikā, pācittiyakā, pātayantika, prāyaścittikā, pācittiya, payti, pāyacchitika, pācchita, and pācattika.[19]

5. Pāyantika-dharmas

There are ninety offenses in this category,[20] violation of which require expiation. Although the number pattern in this class of rules is widely divergent in the various nikāyas, an examination of the contents of the rules yields surprising results. The vast majority of rules (74) may be grouped under five major headings:[21]

a. Moral rules - 23 rules
b. Conduct with women - 14 rules

c. Food and drink - 16 rules
d. Dharma, Vinaya, and their application - 11 rules
e. Use of requisites - 10 rules.

The remaining rules (16) may be grouped under three further rubrics, each containing a lesser number of items:

a. Behavior in the vihāra - 6 rules
b. Travel regulations - 5 rules
c. Various types of destruction - 5 rules.

The placement of the rules into these categories is necessarily somewhat arbitrary, and several of the rules are more accurately co-terminus. The various Prātimokṣa texts generally group the rules numerically in divisions of ten rules. Some texts supply uddānas or summaries at the end of each section of ten rules, presumably as a memory aid for the monk, and one text (the Sanskrit Mahāsāṃghika-Lokottaravādin version) even provides a summary of the vargas at the end of the entire section. E.J. Thomas, primarily because of the use of the term vihāra and the denotation of furniture common to the saṃgha, is of the opinion that,

> Several rules in this section show a more developed communal life than that implied in the Sanghādisesa rules, and the whole section has probably been collected or put into shape at a later period than the previous rules.[22]

6. Pratideśanīya-dharmas

The Pratideśanīya section contains four straightforward offenses which are to be confessed. They include (1) partaking of food obtained through the intervention of a nun, (2) not reproving a nun for giving orders (pertaining to a meal) while a meal is being served, (3) accepting food from a family which is undergoing training, and (4) obtaining food while living in a dangerous setting, without having announced it being so beforehand (unless the monk is ill).

7. Śaikṣa-dharmas

This group of rules is the most disparate in the entire Prātimokṣa. The number of śaikṣa-dharmas varies in number from 66 in the Chinese Mahāsāṃghika version to 113 in the Chinese Sarvāstivādin version.[23] Dr. Pachow describes the section in the following manner:

> The nature of these rules is essentially concerned with the daily conduct and decorum of the Bhikṣus such as: walking, moving to and fro, looking, dressing, contracting, and stretching and so forth. They do not come under any penal section inasmuch as there will not be any sanction or punishment for their breaches of violations. The violation of any of them by a Bhikṣu is not considered to be a criminal act but simply bad manners.[24]

This section of the Prātimokṣa is perhaps the most revealing

with regard to delineating the particular customs of individual Buddhist sects in the earliest sectarian movement.[25]

8. Adhikaraṇa-Śamatha-dharmas

These seven rules represent a system by which offenses may be resolved. The first, saṃmukhavinaya, literally means: in the presence of. The Samathakkhandhaka of the Pāli Vinaya explains this by the presence of the individual, the Saṃgha, the Dharma, and the Vinaya.[26] The second, smṛtivinaya, literally means: verdict based on recollection. However, the Samathakkhandhaka makes it clear that it is a verdict of innocence and outlines five requirements for such a decision: (1) that the monk is pure and faultless, (2) that he is accused, (3) that he asks for dismissal of the charge, (4) that the saṃgha gives the smṛtivinaya decision, and (5) that the saṃgha is complete.[27] The third, amūḍhavinaya, literally means: verdict of past insanity. The Samathakkhandhaka notes three criteria for granting such a verdict: (1) the offense was not remembered, (2) the offense was remembered and confessed, and (3) the monk remains insane.[28] The fourth, yadbhūyaṣikīya, literally means: decision of the majority. The Samathakkhandhaka, however, states that when a decision of the majority is *not* reached, monks at another āvāsa may be consulted.[29] Miss Horner suspects that this method was not contemplated, referring to a passage in which voting by tickets was used to resolve the legal question.[30] The fifth, tatsvabhāvaiṣīya, literally means: special nature (of the accused monk). The Samathakkhandhaka notes three occasions for carrying out this act against a monk: if he (1) is a maker of fights, (2) is

a maker of quarrels, or (3) is a maker of disputes.[31] The sixth, tṛṇaprastāraka, literally means: cover (as) with grass. The Samathakkhandhaka explains that when monks are engaged in dispute, many unbecoming things may be said. Monks should gather together under the direction of an experienced monk, confess their collective fault, and unless it is a grave act (sthūlavadya) or connected with the laity (gṛhapatisaṃyukta), enact this procedure.[32] The seventh, pratijñākāraka, literally means: verdict which effects confession. The Samathakkhandhaka advises that acts must not be carried out against a monk without his acknowledgement.[33] The adhikaraṇa-śamatha-dharmas are discussed at length in Sukumar Dutt's volume *Early Buddhist Monachism* (Chapter VI: "The Internal Polity of a Buddhist Sangha," pp. 113-145 in the revised edition). Strangely enough, we also find an explanation of this class of rules in the Sāmagāma-sutta of the Majjhima Nikāya (Sutta No. 104).

These eight classes of rules comprise the monks' Prātimokṣa-sūtra. The texts are preceded by a series of verses praising the disciplined life, and also by a ritual formulary. A series of verses, often concurring with similar verses in the Dhammapada or Udānavarga, also follow the text proper, uniformly mentioning the six Buddhas immediately antecedent to Śākyamuni Gautama and Gautama himself.[34]

The nuns' Prātimokṣa-sūtra consists of the same classes of rules as the monks' text, but with the omission of the aniyata-dharmas as noted above. The number of rules in the nuns' Prātimokṣa-sūtra is considerably larger than in the monks' version, many rules having been inserted specifically for females.[35] A comparative study of the nuns' Prātimokṣa-sūtra, quite similar in structure and format to

Pachow's study of the monks' text, was recently published by Chatsumarn Kabilsingh.[36] Kabilsingh's volume presents a number of extremely useful charts and tables as well as a helpful bilbiography.

B. KARMAVĀCANĀ

All the transactions pertaining to the communal life of a saṃgha were settled by acts referred to as Saṃghakarmas. Saṃghakarmas could arise in either of two ways:[37]

1. By a general requisition
2. By a dispute.

Regarding the Karmavācanā, Dr. B. Jinananda notes,

> A formula, styled karmavācanā (Pāli kammavācā), was resorted to for performing saṃgha karmas. There are two forms of arriving at a resolution (i) a summary decision (Jñaptidvitīyakarma) in which a resolution is arrived at by the first reading and (ii) a decision by the third reading (Jñapticaturthakarma).[38]

Herbert Härtel finds the earliest evidence for Karmavācanā in several portions of the Pāli Canon.[39] He then quotes Herman Oldenberg:

> While, however, in the case of suttavibhaṅga the liturgy on which it has been founded (pātimokkha) has been preserved in a

> separate shape, the formularies in the Khandhakas [Skt. Skandhakas] have not as yet, except in some instances, been found in existence apart from the Khandhakas. The principal exception is the Upasampadā-kammavācā, which recurs in its entirety in the first Khandhaka of the Mahāvagga.[40]

Since the book that Härtel is quoting from was published in 1881, he is careful to point out that several newer examples of independent Karmavācanās, not only in Pāli, but also in Sanskrit and Chinese.[41] Both Härtel and Jinananda cite fourteen Karmavācanās:[42]

1. Admission into the order (pravrajyā)
2. Ordination of monks (upasaṃpadā)
3. Holding the confession ceremony (poṣadha)
4. Holding the ceremony of invitation (pravāraṇā)
5. Residence obligation during the rainy season (varṣopagamana)
6. Use of leather objects (carman)
7. Use and preparation of medicines (bhaiṣajya)
8. Robe-giving ceremony (kaṭhina)
9. Discipline
10. Daily life of monks
11. Beds and seats, i.e., dwellings (śayanāsana)
12. Schisms in the order (saṃghabheda)
13. Duties of a student and teacher to one another
14. Rules for nuns.

In commenting on the Karmavācanā, Jinananda observes,

> The importance of this formula for the history of community life of Buddhism is very great. It permits us to have a peep into the Buddhist church organisation which did not have any supreme head. The whole organisation is imbued with a democratic spirit and follows the parliamentary method.[43]

As the Saṃghakarma is so significant to the lawful functioning of the monastic community, it must be explained more fully, with a particular emphasis on its application to the Vinaya. A valid Saṃghakarma consists of the following requisites:[44]

1. The presence of the proper number of competent monks[45]
2. The conveyance of all absentee ballots (chanda)
3. The motion (jñapti) being proposed
4. The proper proclamation of karmavācanā.

Sukumar Dutt, in *Early Buddhist Monachism* (pp. 125-142 in the revised edition), provides an excellent summary of the proceeding of a Saṃghakarma. It is summarized here, replacing the Pāli terms with their now more familiar Sanskrit equivalents (and supplying page references wherever appropriate). Dr. Dutt treats both disputatious and disciplinary Saṃghakarmas, and we shall examine the former first.

Disputes (adhikaraṇas) are of four classes (pp. 126-127):

1. Vivādādhikaraṇa - disputes concerning Dharma, Vinaya, matters concerning the Tathāgata, and the

nature of monastic offenses

2. Anuvādādhikaraṇa - disputes concerning a monks general deportment
3. Āpattyadhikaraṇa - disputes concerning pārājika, saṃghāvaśeṣa, pāyantika, pratideśanīya, duṣkṛta, sthūlātyaya, and durbhāṣita offenses of which a monk is accused[46]
4. Krtyādhikaraṇa - disputes concerning Saṃgha-karma procedure of or saṃgha responsibilities.

The following stages are outlined (pp. 125-126):

1. The Dispute (preliminary)

   a. Accusation and denial, or
   b. Confession, or
   c. Difference of opinion

2. The Procedure

   a. Proposal of the jñapti
   b. Proclamation of Karmavācanā
   c. Rules of Adhikaraṇa-Śamatha[47]

3. The Saṃgha's Decision.

The samgha's decision must be in terms of the original jñapti or motion. If the jñapti was for acquittal or discharge, the matter was dismissed. If the jñapti was for conviction, a disciplinary Saṃghakarma was required, and this leads to an examination of this second type of Samghakarma.

When a monk is charged with an offense, six pleas are open to him (pp. 136-138):

1. Past insanity
2. Not remembering committing the offense
3. Refusal to make confession
4. Confession
5. Hedging (retraction of a plea)
6. Confession of a different offense than that with which charged.

If the first plea is taken, and the saṃgha is satisfied with it, request for amūḍhavinaya is made by the accused, and transacted according to the Saṃghakarma rules outlined above. If the saṃgha is not satisfied, the monk may be suspended for non-confession of a fault or sentenced to the parivāsa and manātva penalties. The second plea may be accepted only from one whose memory is trusted, and the process is as above. In the third case the monk may be suspended for non-confession of a fault or sentenced in other appropriate but lawful ways. In no wise is the accused to be discharged or absolved. For the fourth plea the monk must confess his offense and request the mānatva discipline. A jñapti is then set out and the Karmavācanā employed, after which the monk is officially sentenced. In the fifth plea the monk should ask for punishment suited to his obstinate nature. With regard to the sixth plea, the monk's confession cannot be accepted. He can only be tried for the offense with which he is charged. Dr. Dutt seems to feel that the most prudent course would be to change to the second plea, remaining open of course, to later accusation for the originally confessed offense.

The following penalties are to be administered for the various offenses (pp. 138-142):

1. Parivāsa

The parivāsa penalty is enforced for the violation of a saṃghāvaśeṣa-dharma. It involves a probationary period with some of the monk's rights, such as attending the Poṣadha ceremony or living with the samgha, suspended. The parivāsa period is determined in one of four ways:

a. Apraticchanna - when the offense is immediately confessed (in which case parivāsa is reduced to nil)
b. Praticchanna - when the offense may be concealed, parivāsa is imposed for as many days as the offense was concealed (from the time of sentence)
c. Śuddhāntika - when it is impossible to determine the date on which the offense was committed, the parivāsa period is counted from the date of the monk's ordination to the date of the sentence
d. Samodana - when a new offense is committed by a monk while serving parivāsa, a new parivāsa period begins (and the longer period, i.e., for the first or second offense, is served).

2. Mānatva

The mānatva period is imposed with the parivāsa and served immediately following the conclusion of parivāsa. The difference between parivāsa and mānatva is that the latter has a fixed period: six days.

3. Tarjanīyakarma

This penalty was imposed for any offense excepting a pārājika-dharma or a saṃghāvaśeṣa-dharma. Disabilities were imposed on the monk, continuing until the monk asked for and was granted reinstatement.

4. Nigarhaṇīyakarma

This penalty subjects a monk to careful observation, being imposed on one who repeatedly committed saṃghāvaśeṣa offenses.

5. Pravāsanīyakarma

This penalty, consisting of banishment, was inflicted on a monk creating scandals.

6. Pratisaṃharaṇīyakarma

This measure was inflicted on a monk who offended a householder, and required his obtaining a pardon from the offended party. If pardon was not granted, attempts could be made by a companion, the saṃgha, and again by the monk, humbly confessing his guilt in the presence of the householder.

7. Utkṣepaṇīyakarma

This penalty was assessed for not confessing a fault, not expiating a fault, or not renouncing an improper doctrine. The penalty involves suspension.

8. Brahmadaṇḍa

This penalty resulted in social (but not religious) excommunication.

Having recounted the structure of the Paracanonical Vinaya literature, and having examined the administration of the Vinaya system of monastic discipline, we can consider the structure and contents of the Canonical Vinaya Literature.

II. CANONICAL VINAYA LITERATURE

A. SŪTRAVIBHAṄGA

The term Sūtravibhaṅga is literally translated as "analysis of a sūtra." Thus, the Sūtravibhaṅga is a detailed analysis concerning the offenses recorded in the Prātimokṣa-sūtra. As we should expect, the Sūtravibhaṅga has the same eight section as the Prātimokṣa-sūtra. Regarding each of the Prātimokṣa rules, the Sūtravibhaṅga has a fourfold structure:

1. A story (or stories) explaining the circumstances under which the rule was pronounced
2. The actual Prātimokṣa rule
3. A word for word commentary on the rule[48]
4. Stories indicating mitigating circumstances in which exceptions to the rule or deviations in punishment might be made.

In addition to the Prātimokṣa offenses, several new disciplinary terms are found in the text of the

Sūtravibhaṅga. These include: duṣkṛta (light offense), sthūlātyaya (grave offense), and durbhāṣita (offense of improper speech). Miss Horner describes the nature of these offenses:

> One or other of these offences is said to be incurred if behaviour has approximated to that which a particular Pātimokkha rule has been designated to restrain, but which is, so far as can be judged, not so grave in nature as a breach of the rule itself, because of certain differences in its execution, or because of certain extenuating circumstances.[49]

In explaining why these new terms were used, instead of simply including new offenses under the standard headings, Oldenberg declares,

> Now the circle of offences which constitute a Pācittiya [Skt. Pāyantika], etc., appeared in later times as completed; if a punishment was to be inflicted for a transgression not specified in the Pātimokkha, they avoided using the expression Pācittiya, because, in doing this, they would have made an unauthorized addition of new matter to the ordinances of the Pātimokkha as fixed of old, which was considered inadmissible. Hence any offence of this kind, if it was a slight one, was termed Dukkaṭa [Skt. Duṣkṛta]; if grievous, Thullaccaya [Skt. Sthūlātyaya].[50]

Like the Prātimokṣa, there is both a Bhikṣu Sūtravibhaṅga (referred to as the Mahāvibhaṅga) and a Bhikṣuṇī

Sūtravibhaṅga.

B. SKANDHAKA

The Skandhaka contains the regulations pertaining to the organization of the saṃgha. The Skandhaka functions on the basis of the acts and ceremonies dictated by the Karmavācanās. Two statements can be made in the way of analogy:[51]

1. The Skandhaka represents to the saṃgha what the Sūtravibhaṅga represents to the individual monk or nun.
2. The Karmavācanās are to the Skandhaka what the Prātimokṣa is to the Sūtravibhaṅga.

There are twenty chapters in the Skandhaka, each referred to as a vastu, which shall now be listed with a brief summary of the main features of each.[52]

1. Pravrajyāvastu

This vastu discusses, at length, admission into the order (pravrajyā), ordination to full monkhood (upasaṃpadā), admission of novices (śrāmaṇeras), regulations regarding behavior of a monk toward his master (upadhyāya) or teacher (ācārya), and a résumé of the cases disqualifying one from admission into the order.[53]

2. Poṣadhavastu

The Poṣadhavastu discusses the monthly confession

ceremony from its inception to its final form, and also outlines the rules connected with the Poṣadha ceremony. The Poṣadha ceremony is instituted on King Bimbisāra's suggestion, based on his observation of other, non-Buddhist, sects. At first, the ceremony was held on the eighth, fourteenth, and fifteenth of every fortnight, but later, observance on the eighth was eliminated, and Buddha declared that the Prātimokṣa-sūtra should be recited at the Poṣadha ceremony. Finally, many rules follow, discussing how the confession ceremony is to be announced and the monks called together, how the Prātimokṣa recitation should begin, how the Poṣadha is to be kept up, various kinds of confession ceremonies, the procedure itself, atonement of offenses, how to handle monks arriving while the ceremony is going on, and arrangements for avoiding any interruptions of the ceremony.

3. Varṣāvastu

The third vastu sets forth the rules for the observance of the rainy season. The Varṣāvastu begins with an account of the events leading up to the Buddha's decision to have the monks spend the rainy season in fixed residence. The period for rainy season residence is fixed at three months, and a discussion of when to enter the rain residence, acceptable and forbidden dwellings, and room and furniture distribution follows next. Conditions under which the rainy season residence may be abandoned are carefully explained. Finally, the offenses and non-offenses are outlined in the case of a monk abandoning a rainy season residence (which the monk had promised a layman to inhabit for the duration of the rainy season.

4. Pravāraṇāvastu

This chapter treats the invitation (Pravāraṇā) ceremony which comes at the end of the rainy season. The ceremony is designed to prevent disharmony in the monastic community, and involves each monk inviting other monks to state whether there is anything for which he should be reproved, being prepared, of course, to make the proper reparation. Precise procedural rules for the ceremony are given, defining the preparations for the ceremony, how the ceremony is begun, etc. Provisions are outlined for various kinds of Pravāraṇā ceremonies, and how to carry out an abbreviated ceremony in case of danger. It is noted that unauthorized persons are excluded from the ceremony. The method for making amends is outlined, emphasizing that a monk may not participate in the ceremony without having done so. Finally, some exceptional cases are discussed.

5. Carmavastu

The Carmavastu deals with the usage of leather (and shoes in particular). The vastu begins with a story concerning Śroṇa Koṭīviṃśa. Following this account, the subject of the chapter title is discussed in detail. The chapter concludes with a second legendary story, that of Śroṇa Koṭīkarṇa.[54]

6. Bhaiṣajyavastu

This chapter discusses the rules concerning foods and medicines allowed to the monks. Several stories are utilized to outline a definition of medicinal drugs and an

explanation of how and when they are to be used. With regard to food, the rules are severe, stating which alms food may be accepted, how an invitation should be dealt with, how alms foods are to be prepared, and how the storeroom (kalpikaśālā) is to be used. Relaxation of these rules is allowed in hard times. Several legends conclude the vastu.

7. Cīvaravastu

The Cīvaravastu treats the rules regarding monks' clothing. The legend of the physician Jīvaka is recounted, at length, culminating with the Buddha allowing monks to accept robes from the laity. Rules concerning which robes may and may not be worn, the cutting and sewing of robes, the disfiguring of robes, and the number of robes are set forth. Many rules regarding the distribution of clothing are outlined. The distribution of a deceased monk's requisites is also treated at length.

8. Kaṭhinavastu

This vastu sets forth rules concerning the manufacture and distribution of robes for the monks, initiated because of the poor condition of the clothing of the monks after the period of rainy season residence. The actual procedure is considered, followed by an explanation of when the kaṭhina procedure is or is not properly conducted. Cases in which a monk's kaṭhina privileges are suspended are also set forth, with subdivisions of these cases.

9. Kośāmbakavastu

The Kośāmbakavastu is a short chapter relating a

dispute that develops between two groups of monks in Kauśāmbī concerning the expulsion of a monk. At first, the Buddha makes a vain attempt to settle the quarrel. Alms offerings by the laymen of Kauśāmbī are withdrawn, whereby the monks travel to Śrāvastī. Elaborate instructions on proper conduct are given to the community by the Buddha. Finally, the excluded monk confessed his guilt, is readmitted, and harmony is restored.

10. Karmavastu

This chapter discusses acts carried out by the monastic community, emphasizing the various sorts of assemblies in the saṃgha and in which acts they are competent to function. Valid and invalid procedures are also outlined.

11. Pāṇḍulohitakavastu

This vastu outlines monastic disciplinary measures. Five cases are mentioned, the first two of which refer to the individuals for whom the chapter is named:

a. For their argumentative natures, Pāṇḍuka and Lohitaka are sentenced to the tarjanīyakarma.
b. For continuous offenses, Śreyaka is sentenced to the nigarhaṇīyakarma.
c. For scandalous conduct, Aśvaka and Punarvasuka are sentenced to the pravāsanīyakarma.
d. For offenses to a layman, Uttara is sentenced to the pratisaṃharaṇīyakarma.
e. For not recognizing an offense, and for refusing to make reparation, Chanda is sentenced to the utkṣepaṇīyakarma, as is Ariṣṭa, for not giving up false doctrines.

12. Pudgalavastu

The Pudgalavastu discusses the treatment of Saṃghāvaśeṣa offenses, preciptated by the conduct of a monk named Udāyī. The parivāsa and mānatva probations are outlined, in detail, as well as formal enactment of the reinstatement ceremony (āvarhaṇa).

13. Pārivāsikavastu

This chapter discusses the standards of behavior to be observed during the parivāsa and mānatva periods.

14. Poṣadhasthāpanavastu

This chapter discusses the prohibiting of a monk from participating in the Poṣadha ceremony. The chapter commences with the Buddha refusing to recite the Prātimokṣa, despite Ānanda's several requests, because there is an impure monk in the assemblage. When the monk is removed, the Buddha announces that in the future the saṃgha itself (and not the Buddha) must hold Poṣadha and recite the Prātimokṣa. Moreover, monks guilty of offenses are excluded from the ceremony.

15. Śamathavastu

The Śamathavastu is divided into two parts, the first of which outlines the procedures for the resolution of legal questions (adhikaraṇas). The seven adhikaraṇa-śamatha-dharmas are discussed, as well as the four classes of

disputes. The second part is concerned with motives for the various conciliation procedures.

16. Saṃghabhedavastu

This chapter discusses schisms in the saṃgha. The Devadatta legend occupies a large portion of the vastu, emphasizing the following points:

a. Devadatta, after entering the order, obtains great powers, and gains the support of Prince Ajātaśatru.
b. Maudgalyāyana is informed of Devadatta's plans (to usurp Buddha's control of the saṃgha) and tells the Buddha.
c. Devadatta enjoins Buddha to leave the saṃgha under his direction after Buddha's death.
d. After being denied, Devadatta tries to found his own community (which is not recognized by Buddha).
e. Devadatta requests the help of Ajātaśatru to replace Bimbisāra as king and exterminate Buddha.
f. Ajātaśatru complies, setting himself up as king in the place of his father Bimbisāra.
g. Devadatta sends men to murder the Buddha, but the Buddha converts them.
h. Devadatta attempts to kill the Buddha with a rock, but only succeeds in wounding him (on the foot).
i. Devadatta sends a mad elephant against the Buddha, but the elephant is tamed by Buddha.
j. Devadatta poses more stringent rules of discipline and lures 500 monks away from the Buddha, actually founding a new community.
k. Śāriputra and Maudgalyāyana lead the 500 monks back to Buddha's fold, and when Devadatta learns of this, he spits up blood and dies.

Following the Devadatta legend, there is a general discussion of schisms in the saṃgha.

17. Śayanāsanavastu

The Śayanāsanavastu concerns the dwellings of the saṃgha. After an introductory story relating the building of dwellings for the saṃgha by a householder in Rājagṛha, the legend of Anāthapiṇḍada, a wealthy merchant in Śrāvastī who presents Jetavana to the saṃgha, is recounted. Various abuses lead the Buddha to allow a monk to be put in charge of assigning dwellings and furniture to the other monks. Other monks are given administrative roles such as superintendent of buildings or distributor of clothes. Provisions are also made to avoid the decay of donated buildings by having a monk dwell in each constantly.

18. Ācāravastu

This chapter is a miscellany concerning rules of conduct. Behavior with regard to alms begging, meals among the laity, attitudes toward newly arrived monks and forest dwelling monks are also issues of discussion.

19. Kṣudrakavastu

The Kṣudrakavastu is an inventory of rules which are of minor importance, and by their nature, could not be

appropriately placed elsewhere. Such topics as toothpicks and bathroom furniture are discussed.

20. Bhikṣuṇīvastu

As is obvious from the title, this chapter treats rules designed specifically for nuns. At the beginning of the vastu, the story leading up to the admission of women into the saṃgha is related. The nuns' admission, confession, and invitation ceremonies are discussed, as well as rules for conduct toward the male saṃgha members. Minor regulations conclude the chapter.

In addition to the twenty vastus in the Skandhaka, there is an introductory section discussing the Buddha's genealogy, birth, and life history up to the conversion of Śāriputra and Maudgalyāyana, and also a concluding section covering Buddha's death, the council of Rājagṛha, the history of the patriarchs, and the council of Vaiśālī. We may thus outline the following schema for the structure of the Skandhaka:[55]

a. Introduction: Buddha's early life and career
b. Buddhist monastic institutions (chapters 1-4)
c. Daily needs of the monks (chapters 5-8)
d. Monastic law (chapters 9-10)
e. Disciplinary proceedings (chapters 11-13)
f. Miscellaneous (chapters 14-20)
g. Conclusion: Buddha's death and afterwards.

C. APPENDICES

Appendices are attached to several Vinayas as a supplement. They serve two basic functions:[56]

1. Providing summaries of the rules found in the Sūtravibhaṅga and Skandhaka
2. Providing interesting bits of monastic history.

III. NON-CANONICAL VINAYA LITERATURE

A. COMMENTARIES

Fortunately, a wide variety of Vinaya commentaries have been preserved, and their importance for the student of Vinaya literature need not be stressed here. The most complete commentarial traditions have been preserved in the Theravādin and Mūlasarvāstivādin nikāyas (in Pāli and Tibetan, respectively). We also posses Chinese translations for Vinaya commentaries in many of the Indian Buddhist nikāyas, lacking only modern texts.

B. MISCELLANEOUS TEXTS

In this category, we can place two types of texts. First, we must list those texts, existing only in translation, which can no longer be identified with a particular nikāya. Second, we have a rather amorphous groups of texts which, although not being classified as Vinaya literature in the strictest sense, are clearly Vinaya-related and which influences the Vinaya traditions of several nikāyas.

Having now examined the structure, contents, and application of the Vinaya, we are now in a position to proceed to our survey, focusing on the citation of the vast majority of Vinaya literature published since 1800. Nonetheless, the most compelling summary of the nature and importance of Vinaya literature remains Miss Horner's assessment, published in the Preface to the first volume of

her translation of the Pāli version of the Vinaya Piṭaka:

> Yet, as in any others, the Vinaya shows that there were in Gotama's Orders indolent, lax, greedy monks and nuns, those who were lovers of luxury, seekers after pleasure, makers of discord. We should, however, be greatly mistaken if we insisted upon regarding the Order as riddled by scandal, by abuses and by minor forms of wrong-doing. There is no doubt that these existed; but there is no justification, simply because they happen to be recorded, for exaggerating their frequency, or for minimizing the probity and spiritual devotion of many men who, in Gotama's days, were monks. records of these are to be found in the Nikāyas, in the Thera-therī-gāthā; and, too much overlooked, there are in the Vinaya, the virtuous, moderate monks who, vexed and ashamed, complain of the misdemeanours of their fellows.
>
> As historians, we must be grateful to these inevitable backsliders, for their is the legacy of the Pātimokkha rules. Had the Order contained merely upright, scrupulous monks and nuns - those who were steadfastly set on the goal of the Brahma-life, and those who had, in the circumstances, to voice their annoyance with the wrongdoers - in all likelihood the Vinaya, the Discipline, the Pātimokkha rules would not have come into being, and much of the early history of the Order would now be known to us solely through the indirect and fragmentary way of the Sutta-Piṭaka.[57]

NOTES

1. On this point, see, for example, Sukumar Dutt, *The Buddha and Five After Centuries* (London: Luzac & Company, Ltd., 1957), p. 76. Dr. Dutt notes,

> The Pātimokkha forms no part of the Pāli canon, even though the bulk of the Vinaya-piṭaka is based upon it; it is embedded, however, in the ancient commentary called Sutta-vibhaṅga on the canon.

In using the term *paracanonical* I am following Louis Renou and Jean Filliozat, *L'Inde Classique* (Tome II; Paris: Imprimerie Nationale, 1953), p. 351 (par. 1980).

2. W. Pachow, *A Comparative Study of the Prātimokṣa*, in *Sino-Indian Studies* (Volumes IV, 1-4 and V, 1, 1951-1955), IV, 1, p. 19.

3. For a review of these attempts, see I.B. Horner (tr.), *The Book of the Discipline* (6 vols.; London: Luzac & Company, Ltd., 1938-1966), I. pp. xii-xiv. Also see Pachow, *A Comparative Study of the Prātimokṣa*, IV, 1, pp. 19-23.

4. Horner, *The Book of the Discipline*, I, p. xii.

5. See, for example, Ernst Waldschmidt (ed. and trans.), *Bruchstücke des Bhikṣuṇī-Prātimokṣa der Sarvāstivādins*, Volume III of *Kleinere Sanskrittexte* (Leipzig: Deutsche Morgenländischen Gesellschaft in Kommission bei F.A.Brockhaus, 1926).

6. On these offenses, Miss Horner, *The Book of the Discipline*, I, pp. xx-xxiv, remarks,

Evidently the aim of the strictures on unchastity, with which Pārājika I. is concerned, was partly to bring the monks in line with members of other preceding and contemporary sects whose members, having renounced the household state, had to be celibate. This notion already had history behind it by the time the Sakyan Order of monks came into being. It was a notion based as much on common sense, as on the conviction that restraint and self-taming were indispensable factors in the winning of a monk's life (pp. xx-xxi).

Stealing is ranked as a Pārājika (Pār II.), or the gravest kind of offence, not merely because civilisation agrees that, for various reasons, it is wrong to take anything not given. It was particularly reprehensible for a Sakyan monk to steal, since at the time of his entry into the Order he morally renounced his claim to all personal and private possessions, and should henceforth have regarded anything he used as communal property, lent to him for his needs (p. xxi).

No doubt the depriving of life ranked as a Parājika offence (Pār III.) partly because it is the opposite of ahiṃsā, non-violence, non-injury, which was an idea prevalent in India before the advent of Sakya. Again, the teaching on rebirth and the allied teaching on karma, both pre-Sakyan notions, would hold that the murderer, in consequence of his deed, obstructs his progress through the worlds, until he has worked off the fruit of his action (pp. xxii-xxiii).

At present I can only suggest that the fourth Pārājika, of which I have spoken shortly elsewhere, is concerned more with a monk's spiritual state than with his behaviour. In this it differs from the sīlas, and more interestingly still, from the other Pātimokkha rules (p. xxiv).

The pages references are mine.

7. Hermann Oldenberg (ed.), *The Vinaya Piṭakaṃ* (5 vols., reprint; London: Luzac & Company, Ltd., 1964), I, pp. 96-97 (Mahāvagga I.78.1-5).

8. E.J. Thomas, *The History of Buddhist Thought* (2nd ed., reprint; London: Routledge and Kegan Paul Ltd., 1963), p. 16, n. 2.

9. See Gustav Roth, "Terminologisches aus dem Vinaya der Mahāsāṃghika-Lokottaravādin," *Zeitschrift der deutschen morgenländischen Gesellschaft*, 118 (1968), pp. 341-343, and also Sylvain Lévi, "Sur une langue précanonique du Bouddhisme," *Journal Asiatique*, Série X, Tome XX (Novembre-Décembre, 1912), pp. 505-506.

10. Horner, *The Book of the Discipline*, I, pp. xxviii-xxix, notes that "difficult to speak to" (dubbacajātika in Pāli) is rendered in the Old Commentary (Oldenberg, *The Vinaya Piṭakaṃ*, II, p. 178) in precisely the same way as Anumāna's description in the fifteenth sutta of the Majjhima Nikāya, of a monk who is unfit to be taught or instructed. Horner then cites Buddhaghosa's commentary (Papañcasūdanī, II, p. 67)

which declares that the Ancients referred to this sutta as the Bhikkhu-pātimokkha, and ponders whether this rule represents an especially old portion of the Pātimokkha.

11. This term is also found as mānāpya in various sources. See, for example, Étienne Lamotte, *Histoire du Bouddhisme Indien des origines à l'ère Śaka* (reprint; Louvain: Publications Universitaires, 1967), p. 183, or Anukul Chandra Banerjee, *Sarvāstivāda Literature* (Calcutta: Calcutta Oriental Press Private Limited, 1957), p. 228.

12. In *Zeitschrift der deutschen morgenländischen Gesellschaft*, 118 (1968), pp. 343-345.

13. In *Journal Asiatique*, Série X, Tome XX (Novembre-Décembre, 1912), pp. 503-504.

14. Horner, *The Book of the Discipline*, I, p. xxxii.

15. *Ibid.*, II, p. vii. I have added the Sanskrit equivalents in brackets for the Pāli terms employed by Miss Horner, here and throughout.

16. Thomas, *The History of Buddhist Thought*, p. 19.

17. Refer to Valentina Rosen (ed.and tr.), *Der Vinayavibhaṅga zum Bhikṣu Prātimokṣa der Sarvāstivādins* (Berlin: Deutsche Akademie der Wissenschaften zu Berlin. Institut für Orientforschung, 1959), pp. 43-45.

18. Horner, *The Book of the Discipline*, II, p. xii. The brackets are mine.

19. See Roth, "Terminologisches aus dem Vinaya der Mahāsāṃghika-Lokottaravādin," pp. 345-347, Lévi, "Sur une langue précanonique du Bouddhisme," pp. 506-507, and Ryōzaburō Sakaki (ed.), *Mahāvyutpatti* (2 vols.; Kyōto: Shingonshū Kyōto Daigaku, 1925), I, pp. 530-531 (No. 8360).

20. Pachow, *A Comparative Study of the Prātimokṣa*, IV, 1, p. 27, illustrates this point clearly, noting that the Pāli version, as well as the Chinese Mahāsāṃghika text, each have 92 rules, while the Chinese Mahīśāsaka version has 91 rules. The Sanskrit Mahāsāṃghika and Mūlasarvāstivādin texts have 92 and 90 rules respectively. See Charles S.Prebish, *Buddhist Monastic Discipline: The Sanskrit Prātimokṣa Sūtras of the Mahāsāṃghikas and Mūlasarvāstivādins* (University Park: The Pennsylvania State University Press, 1975), pp. 142-144.

21. These headings have been outlined by Thomas, *The History of Buddhist Thought*, p. 20. However, I deviate considerably from his placement of the rules into the various categories.

22. *Ibid.*, p. 20.

23. Pachow, *A Comparative Study of the Prātimokṣa*, IV, 1, p. 27.

24. *Ibid.*, IV, 2, p. 69.

25. On this latter point, refer to Charles S.Prebish, "Vinaya and Prātimokṣa: The Foundation of Buddhist Ethics," in A.K. Narain (ed.), *Studies in the History of Buddhism* (Delhi: B.R. Publishing Corporation, 1980), pp. 249-253, and Charles S. Prebish and Janice J. Nattier, "Mahāsāṃghika Origins: The Beginnings of Buddhist Sectarianism," *History of Religions*, 16, 3 (February, 1977), pp. 267-270.

26. Oldenberg, *The Vinaya Piṭakaṃ*, II, p. 93 (Cullavagga IV.14.16).

27. *Ibid.*, II, p. 80 (Cullavagga IV.4.11).

28. *Ibid.*, II, pp. 82-83 (Cullavagga IV.6.2.).

29. *Ibid.*, II, p. 94 (Cullavagga IV.14.17).

30. Horner, *The Book of the Discipline*, III, pp. 153-154, n. 6. Also see Oldenberg, *The Vinaya Piṭakaṃ*, II, pp. 84-85 (Cullavagga IV.9.1-IV.10.2).

31. Oldenberg, *The Vinaya Piṭakaṃ*, II, p. 4 (Cullavagga I.4.1) and p. 86 (Cullavagga IV.12.3).

32. *Ibid.*, II, pp. 86-88 (Cullavagga IV.13.1-4).

33. *Ibid.*, II, p. 83 (Cullavagga IV.7).

34. The verses preceding and following the Prātimokṣa-sūtra are absent in the Theravādin version, and the ritual formulary is found not only before the text, but also in the Skandhaka. See Oldenberg, *The Vinaya Piṭakaṃ*, I, pp. 102-104 (Mahāvagga II.3.1-8).

35. See Gustav Roth, "Bhikṣuṇīvinaya and Bhikṣu-Prakīrṇaka and Notes on the Language," Journal of the Bihar Research Society, LII, 1-4 (January-December, 1966), p. 32, and Waldschmidt, *Bruchstücke des Bhikṣuṇī-Prātimokṣa der Sarvāstivādins*, pp. 2-3.

36. See Chatsumarn Kabilsingh, *A Comparative Study of the Bhikkunī Pātimokkha* (Varanasi: Chaukhambha Orientalia, 1984), but also consult her translation *The Bhikkunī Pātimokkha of the Six Schools* (Bangkok: Chatsumarn Kabilsingh, 1991).

37. Sukumar Dutt, *Early Buddhist Monachism* (revised ed.; Bombay: Asian Publishing House, 1960), p. 125.

38. B. Jinananda (ed.), *Upasaṃpadājñaptiḥ*, Volume VI of the *Tibetan Sanskrit Works Series* (Patna: Kashi Prasad Jayaswal Research Institute, 1961), p. 3. In fact, the procedure is somewhat more complicated than Dr. Jinananda indicates. In the Mahāvyutpatti we find mention of jñaptikarman, jñaptidvitīyakarman, and jñapticaturthakarman (Nos. 8660-8662 in Sakaki's edition), as well as prathamā karmavācanā, dvitīyā karmavācanā, and tṛtīyā karmavācanā (Nos. 8664-8666 in Sakaki's edition). Also, in Anukul Chandra Banerjee (ed.), "Bhikṣukarmavakya," *Indian Historical Quarterly*, XXV, 1 (March, 1949), p. 20, note: [iyaṃ prathamā karmavācanā / evaṃ dvirapi trirapi /]. These terms are discussed in Herbert Härtel (ed. and tr.), *Karmavācanā* (Berlin: Deutsche Akademie der Wissenschaften zu Berlin. Institut für Orientforschung, 1956), pp. 13-16. It appears that the following conclusions are possible: jñaptikarman is the bare resolution, jñaptidvitīyakarman is the resolution plus the first karmavācanā, and jñapticaturthakarman is the resolution plus the third karmavācanā. It is not clear why there is no jñaptitṛtīyakarman.

39. Härtel, *Karmavācanā*, p. 15, n. 27, points out: "Die ältesten Belege für kammavācā finden sich Mahāvagga IX.3.3 ff; Suttavibh. I, Saṃghād. 10.2, 11.2; Pāc. 80.2, überall in der spezielen Bedeutung 'Beschlussvorbringung.'"

40. *Ibid.*, p. 16. The brackets are mine.

41. *Ibid.*, p. 16 (and notes 31 and 32).

42. Jinananda, *Upasaṃpadājñaptiḥ*, p. 3, and Härtel, *Karmavācanā*, p. 8.

43. Jinananda, *Upasaṃpadājñaptiḥ*, p. 3.

44. See Oldenberg, *The Vinaya Piṭakaṃ*, I, p. 319 (Mahāvagga IX.3.9), and S. Dutt, *Early Buddhist Monachism*, p. 125.

45. Oldenberg, *The Vinaya Piṭakaṃ*, I, pp. 319-320 (Mahāvagga IX.4.1-2) designates the proper number of monks as:

1. Four for all acts excepting ordination (upasampadā), invitation (pravāraṇā), and rehabilitation (āvarhaṇa).
2. Five for all acts excepting ordination in the middle country and the rehabilitation ceremony.
3. Ten for all acts excepting the rehabilitation ceremony.
4. Twenty for all acts.

A list of twenty-four persons not eligible to be counted in constituting the above assemble is also listed. On this point, see also S.Dutt, *Early Buddhist Monachism*, pp. 121 and 123. For more concerning the completeness of the saṃgha, see Heinz Bechert, "Asoka's 'Schismedikt' under der Begriff Sanghabheda," *Wiener Zeitschrift für die Kunde Süd und Ostasiens*, V (1961), pp. 21 ff.

46. See below for duṣkṛta, sthūlātyaya, and durbhāṣita offenses.

47. The rules of Adhikaraṇa-Śamatha are applied, according to S. Dutt, *Early Buddhist Monachism*, pp. 129-136, as follows:

1. For Vivādādhikaraṇa: sammukhavinaya, or saṃmukhavinaya plus yadbhūyaṣikīya.
2. For Anuvādādhikaraṇa: saṃmukhavinaya plus smṛtivinaya, saṃmukhavinaya plus tatsvabhāvaiṣīya, or sammukhavinaya plus amūḍhavinaya.
3. For Āpattyadhikaraṇa: saṃmukhavinaya plus pratijñākāraka, or sammukhavinaya plus tṛṇaprastāraka.
4. For Kṛtyādhikaraṇa: saṃmukhavinaya.

48. In the Theravādin tradition, this commentary is referred to as the Padabhājaniya commentary. See, for example, Horner, *The Book of the Discipline*, I, p. xi.

49. *Ibid.*, I, p. xxxv.

50. Oldenberg, *The Vinaya Piṭakaṃ*, I, pp. xx. The brackets are mine.

51. See Renou and Filliozat, *L'Inde Classique*, Tome II, p. 332 (par. 1949).

52. These summaries are taken, in part, from Erich Frauwallner, *The Earliest Vinaya and the Beginnings of Buddhist Literature*, Volume 8 of *Serie Orientale Roma* (Rome: Instituto Italiano per il Medio ed Estremo Oriente, 1956), pp. 68-129 (Chapter 4: "Structure and Contents of the Old Skandhaka Text").

53. It is my feeling that the Pravrajyāvastu, because of the wide scope and intricate detail of its contents, does not lend itself to a short summary. I suggest referring to Frauwallner, *The Earliest Vinaya*, pp. 70-78.

54. For a detailed description of the Śroṇa Koṭikarṇa legend, see Sylvain Lévi, "Sur la recitation primitive des textes bouddhiques," *Journal Asiatique*, Série XI, Tome V (Janvier-Février, 1915), pp. 401-447.

55. The suggestions for groupings b, c, d, and e may be found on pages 70, 89, 104, and 107, respectively, in Frauwallner *The Earliest Vinaya*. I have added a, f, and g so as to set forth a reasonable outline (which Frauwallner *does not* provide).

56. Lamotte, *Histoire*, p. 183.

57. Horner, *The Book of the Discipline*, I, p. xviii.

SURVEY OF VINAYA LITERATURE

Although Buddhological research in the West is well into its second hundred years, study of the early Buddhist saṃgha and the monastic code governing it remains in its infancy. In pursuits of this nature it is customary to begin with an exposition emphasizing the difficulty of securing any accurate historical data concerning the ancient Indian tradition. W. Pachow expresses the dilemma succinctly:

> They appear to possess little sense of what is called "history" in the modern sense of the term. We presume, that it was the habit of sages in ancient India to attach hardly any importance to chronology of events as we do to-day. Hence, we find that India did not make much progress in the development of a historical sense as China did in her old days. Being deprived of the facilities of authentic history, the workers in this field have to labour extremely hard; they have to sift the facts from heap of legends, study the archaeological data, and investigate the original literature preserved in Chinese, Tibetan, and other languages and also to get confirmation from early foreign travellers who came to India mainly from China and Greece, with the hope that a flood of light may be thrown on unsolved problems and fairly reliable conclusions drawn from

them.[1]

Dr. Pachow's statement, however, contains much more than a mere indictment of India's historical sense, as he presents a terse but functional statement of the methodology necessary for the Vinaya scholar. Preliminary to exercising even the finest methodology, one must gather all the available research materials, and in the case of Vinaya literature, this proves no easy task. To date, there are only three works which systematically review a substantial portion of Vinaya literature: (1) Étienne Lamotte's *Histoire du Bouddhisme Indien des origines à l'ère Śaka* (section on the Vinaya Piṭaka, pp. 181-197), now also translated into English by Sara Boin-Webb, (2) Akira Hirakawa's *Ritsuzō no Kenkyū* (*A Study of the Vinaya Piṭaka*), and (3) Akira Yuyama's *Systematische Übersicht über die Buddhistische Sanskrit-Literatur (Erster Teil: Vinaya-Texte)*. Mitsuo Satō's *Genshi Bukkyō Kyōdan no Kenkyū* (*A Study of the Early Buddhist Order in the Vinaya Piṭaka*) is also an important source for study of the Buddhist Vinaya tradition.[2] Consequently, this survey is designed to cite and classify the Vinaya texts of the major early Indian Buddhist nikāyas, specify the Vinaya texts which we can no longer associate with a particular nikāya, and note a substantial volume of secondary literature pertaining to Vinaya (including some outstanding ancillary studies) stemming from or utilizing Vinaya literature.

In the second century following Buddha's parinirvāṇa, Buddhism was beset by an extensive sectarian movement. Since André Bareau has already presented a rather definitive and discerning study of the various nikāyas, *Les sectes bouddhiques du petit véhicule*, I shall not review this topic here, but simply reiterate that it is quite difficult to read Bareau without concluding that doctrinal

matters were almost exclusively responsible for the sectarian movement. Such an interpretation also follows from Bareau's *Les premiers conciles bouddhiques*. Other scholars, however, have taken the opposite approach. Dr. Anukul Chandra Banerjee, for example, states,

> We are told that there was little matter of dispute on Dharma between the different sects but it was Vinaya on which they differed and this ultimately led to the origin of so many schools in Buddhism. Thus we find that the texts of the Āgamas or the Piṭakas were accepted more or less by all the schools, while those of the Vinaya varied in the different schools. Even in Buddha's life-time Vinaya, i.e., rules of discipline, sometimes formed the subject-matter of dispute but it subsided at the instance [sic] of the Great Teacher. It, however, produced a result of far-reaching importance. the difference in the interpretation of the Vinaya rules became very serious to the masters of the Vinaya (Vinayadharas) and was the occasion for their separation. Thus arose the different schools with the different rules of Vinaya.[3]

It should be noted that Banerjee offers no support or evidence to substantiate his statement. Such evidence could, however, be found, and I argue for such a conclusion elsewhere.[4] Nevertheless, it is not unreasonable to suppose that one should expect to find Vinayas for all (or at least the majority of) the nikāyas. This is clearly not the case, as

many of these nikāyas were indeed short-lived, disappearing before they could leave anything more than scanty evidence of their existence. We find fully developed Vinayas of only a few schools: Theravāda, Mahāsāṃghika, Mahāsāṃghika-Lokottaravāda, Mahīśāsaka, Dharmaguptaka, Sarvāstivāda, and Mūlasarvāstivāda. Even a casual perusal the records of the travels of the Chinese pilgrims Fa-hsien, Hsüan-tsang, and I-ching, reveals the schools just mentioned to be the most forceful and persistent of the early Indian Buddhist nikāyas. It cannot be mere coincidence that the schools with the most developed Vinayas prospered while the others dissipated, and with this in mind, we can turn to an examination of the Vinayas of these schools, maintaining as closely as possible, the structural outline set forth in the Introduction.

VINAYA TEXTS OF THE MAJOR NIKĀYAS

THERAVĀDA

I. PARACANONICAL VINAYA LITERATURE

A. PĀTIMOKKHA (Skt. PRĀTIMOKṢA)

1. Texts

The first full-fledged edition of the Pāli text was published in 1869 by Ivan Minayeff under the title *Prātimokṣa Sūtra*, and was accompanied by a Russian translation. Use of this text and translation persisted for many years, being relied upon by E.J. Thomas (among others) for his summary of the Prātimokṣa in *The History of Buddhist Thought*.[5] Seven years after the appearance of Minayeff's edition, J.F. Dickson published an article, "The Pātimokkha, being the Buddhist Office of the Confession of Priests. The Pali Text, with a Translation and Notes," in the *Journal of the Royal Asiatic Society*, New Series, VIII (1876), pp. 62-130. The publication was based on a Pātimokkha recitation Dickson had witnessed in Ceylon during January, 1874.[6] In 1939 the Pātimokkha text was published as the first volume of the *Bhandarkar Oriental Series*, edited by R.D. Vadekar. The final edition of the Pātimokkha was presented by Ñāṇamoli Thera and titled simply *Pātimokkha* (Bangkok: The Social Science Association of Thailand, 1966).[7] It remains in wide use today.

2. Translations

As we have just observed that three of the four texts presented in the preceding section had accompanying translations, this section (here and throughout) shall be reserved for translations alone, presented without the benefit of an attached language text in the original language.

In 1962 Samuel Beal and Daniel John Gogerly published "Comparative Arrangement of Two translations of the Buddhist Ritual for the Priesthood, known as the Prātimokṣa, or Pātimokkhan," in the *Journal of the Royal Asiatic Society*, Old Series, IX (1862), pp. 407-480. We shall refer to Beal's translation, which utilized materials from the Chinese version of the Dharmaguptaka Vinaya, later, but Gogerly's (which I believe had been published as early as 1839 in *Ceylon Friend*) merits notation here.[8] Between the years 1881 and 1885, Thomas W. Rhys Davids and Hermann

Oldenberg collaborated in completing a three volume set, *Vinaya Texts*, for the *Sacred Books of the East Series* (Vols. XIII, XVII, and XX), and Volume XIII, pp. 1-69, contains the Pātimokkha translation. It is on page 2 (footnote 1) that the translators indicate Dickson's edition as the basis for their translation.[9]

B. KAMMAVĀCĀ (Skt. KARMAVĀCANĀ)

1. Texts

Friedrich von Spiegel published the first Pāli version of a Kammavāca, *Kammavākya. Liber de officiis sacerdotum buddhicorum* (Bonn: H.B. Koenig, 1841).[10] This volume, expanded by an English translation and explanation, was reissued in Venice in 1875. Also in 1875, J.F. Dickson published "The Upasampadā-Kammavācā, being the Buddhist Manual of the Form and Manner of Ordering Priests and Deacons. The Pāli Text, with a Translation and Notes," in the *Journal of the Royal Asiatic Society*, New Series, VII (1875), pp. 1-16, and concurrently, he published *Upasampadā-Kammavācā* in Venice.[11] A Kammavācā also appeared in Oscar Frankfurter's *Handbook of Pāli*, published in London in 1883. Nine years then passed before Baynes gathered materials, and published "A Collection of Kammavācās," in the *Journal of the Royal Asiatic Society*, New Series, XXIV (1892), pp. 53-75 and 380, but this was quickly followed in 1894 by Śarat Chandra Dās' "A Note on the Buddhist Golden Book exhibited by the President, the Honourable Sir Charles Elliot, K.C.I.E.," in the *Journal of the Asiatic Society of Bengal*, LXIII, 1 (1894), pp. 20-34. This publication contained explanatory materials, a portion of text (from the Upasaṃpadā Kammavācā), and a translation.

G.M. Clauson published the final article in this section, "A New Kammavācā," in the *Journal of the Pali Text Society* in 1906-1907, pp. 1-7.

2. Translations

Here we should note that as early as 1834, Clough provided a translation of six Kammavācās in *Miscellaneous Translations*.

II. CANONICAL VINAYA LITERATURE[12]

A. SUTTAVIBHAṄGA (Skt. SŪTRAVIBHAṄGA)

1. Texts

The Suttavibhaṅga occupies Volumes III (1881) and IV (1882) of Hermann Oldenberg's *The Vinaya Piṭakaṃ* (5 vols.; London: Williams and Norgate, 1879-1883). The entire five volume set was reprinted for the Pali text Society by Luzac & Company, Ltd. in 1964, and my page references correspond to the reprinted edition. Within the two volumes mentioned above, the Bhikkhuvibhaṅga is located in Volume III (entire), and pages 1-207 of Volume IV, while the Bhikkhuṇīvibhaṅga is compacted into pages 211-351 of Volume IV.[13] In addition to Oldenberg's edition, the Suttavibhaṅga has been published as the second two volumes of the *Nālandā Devanāgarī Pāli Series* (both 1958), edited by Bhikkhu Jagdish Kashyap. In this second source, The Bhikkhuvibhaṅga occupies Volume III (titled: *Pārājika*) and Volume IV (titled *Pācittiya*, pp. 3-281), while the Bhikkhuṇīvibhaṅga concludes Volume IV (pp. 283-490).

2. Translations

The only translation of the Suttavibhaṅga is the first three volumes (1938, 1940, and 1942) of Miss I.B. Horner's *The Book of the Discipline* (6 vols.; London: Luzac & Company, Ltd., 1938-1966). The entire set was published for the Pali text Society, and with the exception of Volume VI, has been reprinted. The Bhikkhuvibhaṅga is found in Volumes I, II, and III (pages 1-155), while the Bhikkhuṇīvibhaṅga has been condensed into pages 156-426 of Volume III.[14]

B. KHANDHAKA (Skt. SKANDHAKA)

1. Texts

The Khandhaka texts, referred to in Pāli as the Mahāvagga and Cullavagga, comprise Volumes I (1879) and II (1880), respectively, of Oldenberg's *The Vinaya Piṭakaṃ*, as well as the first two volumes (both 1956) of the *Nālandā Devanāgarī Pāli Series.*

2. Translations

The Khandhakas are found in Volume IV (Mahāvagga, 1951) and Volume V (Cullavagga, 1952) of Miss Horner's *The Book of the Discipline.* Rhys Davids and Oldenberg, in *Vinaya Texts,* have also translated the Khandhaka texts: Mahāvagga, Volume XIII, pp. 73-355 and Volume XVII, pp. 1-325; Cullavagga, Volume XVII, pp. 329-439 and Volume XX, pp. 1-414.

The Khandhaka texts have the following arrangement:[15]

Pāli Title	Pages in Oldenberg	Corresponding To
	Mahāvagga	
Mahākkhandhaka	(Vol. I) 1-100	Pravrajyāvastu
Uposathakkhandhaka	101-136	Poṣadhavastu
Vassupanāyika-kkhandhaka	137-156	Varṣāvastu
Pavāraṇākkhandhaka	157-178	Pravāraṇāvastu
Cammakkhandhaka	179-198	Carmavastu
Bhessajakkhandhaka	199-252	Bhaiṣajyavastu
Kaṭhinakkhandhaka	253-267	Kaṭhinavastu
Cīvarakkhandhaka	268-311	Cīvaravastu
Campeyyakkhandhaka	312-336	Karmavastu
Kosambakakkhandhaka	337-360	Kośāmbakavastu
	Cullavagga	
Kammakkhandhaka	(Vol. II) 1-30	Pāṇḍulohitaka-vastu
Pārivāsikakkhadhaka	31-37	Pārivāsikavastu

Samuccayakkhandhaka	38-72	Pudgalavastu
Samathakkhandhaka	73-104	Śamathavastu
Khuddakavatthu-kkhandhaka	105-145	Kṣudrakavastu
Senāsanakkhandhaka	146-179	Śayanāsana-vastu
Saṃghabhedakkhandhaka	180-206	Saṃghabheda-vastu
Vattakkhandhaka	207-235	Ācaravastu
Pātimokkhaṭṭhapana-kkhandhaka	236-252	Poṣadhasthā-panavastu
Bhikkhuṇīkkhandhaka	253-283	Bhikṣuṇīvastu
Pañcasatikkhandhaka	284-293	-
Sattasatikkhandhaka	294-308	-

C. APPENDICES

1. Texts

The Parivāra, a varied and interesting miscellany of concluding materials not able to be appropriately located in other portions of the Vinaya Piṭaka, is contained in Volume V (1883) of Oldenberg's *The Vinaya Piṭakaṃ*, as well as in

Volume V (1958) of the *Nālandā Devanāgarī Pāli Series*.

2. Translations

The only translation is Volume VI (1966) of Miss Horner's *The Book of the Discipline*. The Parivāra can profitably be compared with the Chinese version of the Upālipariprcchā-sūtra, Taishō 1466 (Yu-po-li wên-fu-ching), (XXIV), pp. 903a15-910b5. This text appears in Valentina Stache-Rosen (tr.), *Upālipariprcchāsūtra: Ein Text zur buddhistischen Ordendisziplin*, No. 140 of *Abhandlungen der Akademie der Wissenschaften in Göttingen* (Göttingen: Vandenhoeck & Ruprecht, 1984). It offers a side by side presentation of the two texts, arranged for easy comparison and analysis of the pertinent matters included in each version.

III. NON-CANONICAL VINAYA LITERATURE

A. COMMENTARIES

1. Texts

Fortunately, the Pāli commentarial tradition is rich with Vinaya materials. The two most important texts are attributed to Buddhaghosa, the great Theravādin exegete. His voluminous commentary on the entire Vinaya, *Samantapāsādikā*, was edited by Junjirō Takakusu, Makoto Nagai, and Kogen Mizuno (7 vols.; London: Luzac & Company, Ltd., 1924-1947). This series of texts was published for the Pali text Society. It is an unusually thorough commentary, and is drawn from frequently by many scholars. Buddhaghosa's important Pātimokkha

commentary, *Kaṅkhāvitaraṇī*, has been edited by Dorothy Maskell for the Pali Text Society (London: Luzac & Company, Ltd., 1956). Both of these works have been the bases for sub-commentaries. Two sub-commentaries are devoted to the Samantapāsadikā: the Sāratthadīpanī, written by the thirteenth century figure Sāriputta,[16] and the Vimativinodanī, ascribed to Mahā Kassapa.[17] Other sub-commentaries devoted to Buddhaghosa's works on the Vinaya include the Vinayatthamañjūsā by Buddhanāga,[18] and the Mahāvinayasaṅgahapakaraṇa, attributed to Sāriputra.[19] Next we come to Buddhadatta's two commentaries, Vinayavinicchaya and Uttaravinicchaya, presented as Volume II of *Buddhadatta's Manuals* (London: Oxford University Press, 1927), published for the Pali text Society. Two commentaries by the elder Vācissara, the Uttaravinicchayaṭīkā and the Yogavinicchaya, reflected on Buddhadatta's work.[20] Lastly, we come to the "Khuddasikkhā and Mūlasikkhā," edited by Edward Müller, and published in the *Journal of the Pali Text Society*, 1883, pp. 86-132, representing a short, primarily versified, compendium of Vinaya.

2. Translations

The only Pāli Vinaya commentary which has been translated into a Western language is the historical introduction to Buddhaghosa's Samantapāsādikā, presented as *Inception to Discipline* by N.A. Jayawickrama, Volume XXI of *Sacred Books of the Buddhists* (London: Luzac & Company, Ltd., 1962) for the Pali Text Society. In 1896, however, Junjirō Takakusu published a partial translation: "Pāli Elements in Chinese Buddhism. A translation of Buddhaghosa's Samantapāsādikā, a commentary, on the

Vinaya, found in the Chinese Tripiṭaka," in *Journal of the Royal Asiatic Society*, New Series XXVIII (1896), pp. 415-439, and later complemented this article with a second: "Buddhaghosa's Samantapāsādikā in Chinese," *Journal of the Royal Asiatic Society*, New Series XXIX (1897), pp. 113-114. The Chinese text in question, known as the Vibhāṣāvinaya (*Taishō* 1462), was translated into English by P.V. Bapat and Akira Hirakawa as *Shan-Chien-P'i-P'o-Sha. A Chinese Version by Saṅghabhadra of Samantapāsādikā, Commentary on Pali Vinaya. Translated into English for the First Time* (Poona: Bhandarkar Oriental Research Inst., 1970).

B. MISCELLANEOUS TEXTS

None

SECONDARY VINAYA LITERATURE

Before 1900, the only secondary study of note was Cecil Bendall's "Notes and Queries on Passages in the Mahāvagga" in the *Journal of the Pali Text Society*, 1883, pp. 75-85. In 1924, Karl Seidenstücker published *Vinaya-Piṭaka in Auswahl Übersetzt*. I have included this work here, rather than in the text section, as it contains German translations from the Pātimokkha, Mahāvagga, and Cullavagga, making it difficult to classify utilizing the above schema. About a decade later, E.J. Thomas provided "Pre-Pāli Terms in the Pātimokkha," published in *Festschrift Moriz Winternitz* (Leipzig: Otto Harrasowitz, 1933). In 1940, I.B. Horner published "The Pattern of the Nissaggiyas" in *Indian Historical Quarterly*, XVI, 2 (June, 1940), pp. 268-291. After 1950, Japanese scholars of Indian Buddhism began to make a major contribution to Vinaya studies with Akira Hirakawa

playing a predominant role. With regard to the Theravāda Vinaya, Hirakawa published "On the Formation of the Khandhaka of the Vinayapiṭaka," *Indogaku Bukkyōgaku Kenkyū*, II, 2 (March, 1954), pp. 386-395. In 1955 Gokuldas De published *Democracy in Early Buddhist Saṃgha* (Calcutta: Calcutta University Press), presenting a series of translations from the Mahāvagga and offering explanatory materials on the various historical stages of the ordination procedure, but also examining the requirements and disqualifications of candidates. Shortly thereafter, Masaya Kondō published "On the Three Gāthās Preceding the Nidāna of Pātimokkha" in *Indogaku Bukkyōgaku Kenkyū*, V, 2 (March, 1957), pp. 492-493. More than a decade later, Oskar von Hinüber offered two items: (1) "On the Interpretation of the Pāli Terms Pavāraṇasaṃgha in the Vinaya Piṭaka," in *Journal of the Bihar Research Society*, LIV, 1-4 (January-December, 1968), pp. 176-178, and (2) *Studien zur Kasussyntax des Pāli besonders des Vinaya-piṭaka* (published in Munich). Also in 1968, Hideyo Nishino published "On Uposatha," in *Indogaku Bukkyōgaku Kenkyū*, XVII, 1 (December, 1968), pp. 353-355. W.B. Bollée published "Die Stellung der Vinaya-Ṭīkās in der Pāli-Literatur" in *Zeitschrift der deutschen morgenländischen Gesellschaft* (1969; Supplementa I, Teil 3).

MAHĀSĀṂGHIKA

I. PARACANONICAL VINAYA LITERATURE

A. PRĀTIMOKṢA

1. Texts

The Chinese version of the monks' Prātimokṣa-sūtra, Mo-ho-sêng-ch'i-lü ta-pi-ch'iu chieh-pên, was brought back to China from India by Fa-hsien around 412 and, with Buddhabhadra (359-429), translated into Chinese shortly thereafter. It is found in Taishō 1426, (XXII) 549a22-556a.19.[21] The Chinese version of the nuns' text of the Prātimokṣa-sūtra, Mo-ho-sêng-ch'i pi-ch'iu-ni chieh-pên, was translated around 415 by Fa-hsien and Buddhabhadra. It is found in Taishō 1427, (XXII) 556a6-566c6.[22]

2. Translations

None

B. KARMAVĀCANĀ

None

II. CANONICAL VINAYA LITERATURE

The Vinaya of the Mahāsāṃghikas, Mo-ho-sêng-ch'i-lü (Taishō 1425) was translated into Chinese by Buddhabhadra and Fa-hsien, based on a manuscript found by Fa-hsien at Pāṭaliputra.[23] In this version, somewhat as an anomaly, the Skandhaka appears *between* the Bhikṣuvibhaṅga and Bhikṣuṇīvibhaṅga. A variety of selections from the Chinese version of the text of this Vinaya were translated into French by Èdouard Chavannes in *Cinq Cents Contes et Apologues. Extraits de Tripiṭaka Chinois* (Tome II, reprint; Paris: Adrien Maisonneuve, 1962), pp. 270-335 (Nos. 340-364). I have inserted this citation here and throughout this section, because it offers no complete translation.

A. SŪTRAVIBHAṄGA

1. Texts

The Bhikṣuvibhaṅga of the Mahāsāṃghika Vinaya is found at Taishō 1425, (XXII) pp. 227a1-412b16, while the Bhikṣuṇīvibhaṅga is found on pp. 514a18-548.

2. Translations

The Chinese version of the nuns' text was translated by Akira Hirakawa and published as *Monastic Discipline for the Buddhist Nuns: An English Translation of the Chinese Text of the Mahāsāṃghika-Bhikṣuṇī-Vinaya*, Volume XXI of the *Tibetan Sanskrit Works Series* (Patna: Kashi Prasad Jayaswal Research Institute, 1982).

B. SKANDHAKA

1. Texts

The Chinese text of the Skandhaka is found at Taishō 1425, (XXII) pp. 412b7-514a18. This text contains an account of Buddha's funeral (489c26-490b21), the council of Rājagṛha (490b21-492c17), the succession of patriarchs (492c17-493a19), and the council of Vaiśālī (493a25-493c11).[24]

2. Translations

There is a translation of Taishō 1425, (XXII) pp. 493a21-493c11 in M. Hofinger's *Étude sur la concile de Vaiśālī* (Louvain: Bureaux du Muséon, 1946, pp. 145-148).

The Skandhaka texts have the following arrangement:[25]

Chinese Title	Pages in Taishō	Corresponding to
Shou chü chü	412b21-422a8	Pravrajyāvastu
Chieh-mo chieh-mo shih	422a8-422c28	Karmavastu
Chih fu chieh-mo etc.	422c28-428b10	Pāṇḍulohitaka-vastu
Tsui wu tsui, fu pu fu etc.	428b11-438b29	Pudgalavastu and Pārivāsikavastu
Ying chieh-mo pu ying chieh mo etc.	438b29-443c4	(sundry)
Yüan t'ien fa etc.	443c4-446c3	Śayanāsanavastu
Po-sa fa	446c7-450c2	Poṣadhavastu
An chü fa	450c2-451a6	Varsāvastu
Tzŭ tzŭ fa	451a6-452a1	Pravāraṇāvastu
Chia-ch'ih-na i fa	452a7-453b5	Kaṭhinavastu
I fa	453b5-455a20	Cīvaravastu
Ping pi-ch'iu	455a25-456a22	"

K'an ping pi-ch'iu	456a22-457b3	"
Yao fa	457b3-457b23	Bhaiṣajyavastu
Ho shang a-chih-li kung hsing ti tzŭ i chih ti tzŭ fa	457b23-460b22	Pravrajyāvastu
Sha-mi fa	460b22-461b19	"
Po fa etc.	461b19-462c5	Kṣudrakavastu

C. APPENDICES

None

III. NON-CANONICAL VINAYA LITERATURE

A. COMMENTARIES

1. Texts

Two additional texts are worthy of mention here. First, a Sanskrit text known as the *Sphuṭārthā Śrīghanācārasaṃgrahaṭīkā*, was edited by Dr. Sanghasena as Volume XI of the *Tibetan Sanskrit Works Series* (Patna: Kashi Prasad Jayaswal research Institute, 1968).[26] The second text is the Śāriputraparipṛcchā-sūtra, Taishō 1465, a text of extreme importance for understanding the initial Buddhist schism that separated the Mahāsāṃghikas and Sthaviras.[27] It is especially significant insofar as it reflects the only genuinely Mahāsāṃghika source in the corpus of non-

canonical literature from which we can piece together the bits and fragments of historical information that allows us to eventually begin to unravel the mystery of Buddhist sectarianism.

2. Translations

None

B. MISCELLANEOUS

None

SECONDARY VINAYA LITERATURE

The only secondary article of note on the Chinese Version of the Mahāsāṃghika Vinaya is Masahiro Shimoda's recent "The *Sphuṭārthā Śrīghanācārasaṅgrahaṭīkā* and the Chinese *Mahāsaṅghika Vinaya*" which appeared in *Indogaku Bukkyōgaku Kenkyū*, XXXIX, 1 (December, 1990), pp. 492-495.

MAHĀSĀṂGHIKA-LOKOTTARAVĀDA

I. PARACANONICAL VINAYA LITERATURE

A. PRĀTIMOKṢA

1. Texts

A Sanskrit text of the Bhikṣu Prātimokṣa-sūtra, found in Tibet by R. Sāṅkṛtyāyana, was edited by W. Pachow and Ramakanta Mishra as "The Prātimokṣa Sūtra of

the Mahāsāṃghikas" in the *Journal of the Gaṅgānāth Jhā Research Institute*, X, 1-4 (November-August, 1952-1953), Appendix, pp. 1-48. In 1956 it was issued as a book by the same institute as *The Prātimokṣa-Sūtra of the Mahāsāṃghikas. Critically edited for the first time from the palm-leaf manuscripts found in Tibet.* A more careful edition is Nathmal Tatia (ed.), *Prātimokṣasūtram of the Lokottaravādi-Mahāsāṅghika School*, Volume XVI of the *Tibetan Sanskrit Works Series* (Patna: Kashi Prasad Jayaswal Research Institute, 1976).

2. Translations

For the Sanskrit text, Dr. W. Pachow published "Translation of the Introductory Section of the Text" in *Journal of the Gaṅgānāth Jhā Research Institute*, XI-XII, 1-4 (November-August, 1953), pp. 243-248. A translation of the entire text appears in Charles S. Prebish, *Buddhist Monastic Discipline: The Sanskrit Prātimokṣa Sūtras of the Mahāsāṃghikas and Mūlasarvāstivādins*, Volume I of the Institute for Advanced Studies of World Religions Series (University Park: The Pennsylvania State University Press, 1975).

B. KARMAVĀCANĀ

None

II. CANONICAL VINAYA LITERATURE

A. SŪTRAVIBHAṄGA

1. Texts

We have one important Sanskrit text available in this

category, that of the Bhikṣuṇīvibhaṅga, edited by Gustav Roth as *Bhikṣuṇī-Vinaya: Manual of Discipline for Buddhist Nuns*, Volume XII of the Tibetan Sanskrit Works Series (Patna: Kashi Prasad Jayaswal Research Institute, 1970).[28] This edition also includes the text of the Bhikṣuṇī-Prakīrṇaka and a summary of the Bhikṣu-Prakīrṇaka, and includes extrensive grammatical notes.

2. Translations

None

B. SKANDHAKA

1. Texts

A Pāṇḍulohitakavastu text published by Sylvain Lévi in "Note sur des manuscrits provenant de Bamiyan (Afghanistan) et de Gilgit (Cachemire)," *Journal Asiatique*, Tome CCXX (Janvier-Mars, 1932), pp. 4-8, belongs here.[29] The final text in this section is Volume IX of the *Tibetan Sanskrit Works Series, Abhisamācārikā (Bhikṣuprakīrṇaka)*, edited by B. Jinananda (Patna: Kashi Prasad Jayaswal Research Institute, 1969).

2. Translations

None

C. APPENDICES

None

III. NON-CANONICAL VINAYA LITERATURE

A. COMMENTARIES

None

B. MISCELLANEOUS TEXTS

1. Texts

In this section we can place one text, the Mahāvastu, actually an avadāna but claiming in the colophon to be a Mahāsāṃghika-Lokottaravādin Vinaya text. The first version of the Sanskrit text was published by Émile Senart in three volumes as *Le Mahāvastu* (Paris: Imprimerie Nationale, 1882-1897). A second edition is Radhagovinda Basak, *Mahāvastu Avadāna: Vol. I-III*, Calcutta Sanskrit College Research Series (Calcutta: Sanskrit College, 1963-1968). Finally, there is S. Bagchi's *Mahāvastu Avadāna: Volume I*, Volume XIV of the Buddhist Sanskrit Texts Series (Darbhanga: Mithila Institute, 1970).

2. Translations

A translation of the Mahāvastu was published by J.J. Jones as *The Mahāvastu: Translated from the Buddhist Sanskrit* (3 vols.; London: Luzac & Company, Ltd., 1949, 1952, and 1956).

SECONDARY VINAYA LITERATURE

In 1952 W. Pachow, in conjunction with Ramakanta Mishra, published "The Prātimokṣa Sūtra of the

Mahāsāṃghikas" in *Journal of the Gaṅgānāth Jhā Research Institute*, IX, 2-4 (February-August, 1952), pp. 239-260, setting the stage for their Sanskrit edition of the same text, as cited above. By the next decade, Gustav Roth had begun working the Mahāsāṃghika-Lokkotaravādin manuscripts brought down from Tibet by Rāhula Sāṅkṛtyāyana, and he published "Bhikṣuṇīvinaya and Bhikṣu-Prakīrṇaka and Notes on the Language," in *Journal of the Bihar Research Society*, LII, 1-4, (January-December, 1966), pp. 29-51. Roth continued his earlier research with "Terminologisches aus dem Vinaya der Mahāsāṃghika-Lokottaravādin," in *Zeitschrift der deutschen morgenländischen Gesellschaft*, 118 (1968), pp. 334-348. In 1974, Jan W. de Jong published "Notes on the Bhikṣuṇī-Vinaya of the Mahāsāṃghikas" in *Buddhist Studies in Honour of I.B. Horner*, edited by L. Cousins, A. Kunst, and K.R. Norman (Dordrecht: D. Reidel Publishing Company), pp. 63-70. The following year Oskar von Hinüber published "Kulturgeschichtliches aus dem Bhikṣuṇī-Vinaya: die Saṃkakṣikā" in *Zeitschrift der deutschen morgenländischen Gesellschaft*, 125 (1975), pp. 133-139. In 1979 Gustav Roth published "Notes on the Introduction of the Bhikṣu-Prātimokṣa-Sūtra of the Ārya-Mahasāṃghika-Lokottaravādin," in A.K. Narain (ed.), *Studies in Pali and Buddhism* (Delhi: B.R. Publishing Corp.), pp. 317-326. In 1984 Maulichand Prasad published *A Comparative Study of the Abhisamācārikā: Abhisamācārikā-Dharma-Vinaya of the Ārya Mahāsāṃghika-Lokottaravādins and the Pāli Vinaya of the Theravādins*, Volume XXVI of the Tibetan Sanskrit Works Series (Patna: Kashi Prasad Jayaswal Research Institute). Also worth noting is Akira Yuyama's "A Bibliography of the Mahāvastu-Avadāna" in *Indo-Iranian Journal*, XI (1968), pp. 11-23.

MAHĪŚĀSAKA

I. PARACANONICAL LITERATURE

A. PRĀTIMOKṢA

1. Texts

The Chinese monks' text, Mi-sha-sai wu-fên chieh-pên was brought to China from Sri Lanka by Fa-hsien and translated into Chinese by Buddhajīva in 423-424. It is in Taishō 1422, (XXII) pp. 194c1-200b6.[30] The nuns' text, Wu-fên pi-ch'iu-ni chieh-pên, was translated into Chinese by Ming-hui in 522, and is in Taishō 1423, (XXII) pp. 206b6-214a13.[31]

2. Translations

None

B. KARMAVĀCANĀ

1. Texts

The Mahīśāsaka version of the Bhikṣu Karmavācanā, Mi-sha-sai chieh-mo-pên, was translated into Chinese by Ai-t'ung between 705 and 706. It is found in Taishō 1424, (XXII) pp. 214a12-226a28.[32]

2. Translations

None

II. CANONICAL VINAYA LITERATURE

The Mahīśāsaka Vinaya, Mi-sha-sai-pu huo-hsi wu-fên-lü (Taishō 1421), was translated into Chinese by Buddhajīva and a translation team (including Chu Tao-shêng) in 423-424, from a manuscript brought back from Sri Lanka by Fa-hsien.[33] Selections from the Chinese text appear in Chavannes, *Cinq Cents Contes et Apologues. Extraits du Tripiṭaka Chinois*, Tome II, pp. 336-351 (Nos. 365-371).

A. SŪTRAVIBHAṄGA

1. Texts

The monks' text is found at Taishō 1421, (XXII) pp. 1a1-77b20, while the nuns' text is found at pp. 77b6-101a5.

2. Translations

None

B. SKANDHAKA

1. Texts

The Skandhaka text follows the Bhikṣuṇīvibhaṅga, occupying pp. 101a21-194b21 of Taishō 1421, and includes a recitation of the Council of Rājagṛha (pp. 190b13-192a25) and of the Council of Vaiśālī (pp. 192a26-194b20).

2. Translations

Three publications have appeared containing

translations from the Mahīśāsaka Skandhaka, both done by Jan Jaworski. The first, "La section des Remèdes dans le Vinaya des Mahīśāsaka et dans le Vinaya pāli," appeared in *Rocznik Orientalistyczny*, V (1927), pp. 92-101. The second, "La section de la Nourriture dans le Vinaya des Mahīśāsaka," appeared in *Rocznik Orientalistyczny*, VII (1931), pp. 53-124. The third contains Taishō 1421, (XXII) pp. 101a10-102b27 in André Bareau's "La légende de la jeunesse du Buddha dans les Vinayapiṭaka anciens," *Oriens Extremus*, IX (1962), pp. 6-33.

The Skandhaka has the following arrangement:[34]

Chinese Title		Pages in Taishō	Corresponding to
Shou chieh fa		101a6-121a26	Pravrajyāvastu
Po-sa fa		121b1-129a1	Poṣadhavastu
An chü fa		129a2-130c18	Varṣāvastu
Tzŭ tzŭ fa		130c19-133c20	Pravāraṇāvastu
I fa		133c21-144a11	Cīvaravastu
P'i ko fa		144a12-147a25	Carmavastu
Yao fa		147b1-147c28	Bhaiṣajya-vastu (Yao fa and Shih fa)
Shih fa		147c29-153a17	
Chia-ch'ih-na i fa		153a18-153c21	Kaṭhinavastu

Chinese Title		Pages in Taishō	Corresponding to
Mieh chêng fa		153c22-156b18	Śamathavastu
Chieh mo fa			
	a.	156b19-158b25	Pudgalavastu
	b.	158c1-161a13	Kośāmbakavastu
	c.	161a14-163a2	Karmavastu
	d.	163a2-164a12	Pāṇḍulohitaka-vastu
P'o sêng fa		164a13-166b7	Saṃghabheda-vastu
Wo chü fa		166b8-169a23	Śayanāsana-vastu
Tsa fa		169b1-176c23	Kṣudrakavastu
Wei i fa		177a1-180c17	Ācāravastu
Chih po-sa fa		180c18-181b4	Poṣadhasthā-panavastu
Pieh chu fa		181b5-185a28	Pārivāsikavastu
T'iao fu fa		182a5-185a28	Addenda
Pi-ch'iu-ni fa		185b1-190b9	Bhikṣuṇīvastu

The concluding portion of the Skandhaka treats the councils

of Rājagṛha, translated in Przyluski's *Le Concile de Rājagṛha* (Paris: Paul Geuthner, 1926-1928), pp. 134-168, and Vaiśālī, translated in Hofinger's *Étude sur la concile de Vaiśālī*, pp. 22-124.

C. APPENDICES

None

III. NON-CANONICAL VINAYA LITERATURE

None

DHARMAGUPTAKA

I. PARACANONICAL VINAYA LITERATURE

A. PRĀTIMOKṢA

1. Texts

The Chinese version of the monks' text, Ssŭ-fên-lü pi'chiu chieh-pên was compiled by Huai-su between 634-707. It is in Taishō 1429, (XXII) pp. 1015a11-1023a11. Taishō 1430, Ssŭ-fên sêng chieh-pên, is also listed as a Bhikṣu Prātimokṣa-sūtra, translated by Buddhayaśas (in 403-413).[35] It occupies pp. (XXII) 1023a14-1030c10. The nuns' text, Ssŭ-fên pi-ch'iu-ni chieh-pên, also compiled by Huai-su, is in Taishō 1431, (XXII), pp. 1031a1-1041a18.[36]

2. Translations

We have already noted Samuel Beal and Daniel John

Gogerly's, "Comparative Arrangement of Two Translations of the Buddhist Ritual for the Priesthood, known as Prātimokṣa, or Pātimokkhan," in the 1862 *Journal of the Roya[l] Asiatic Society*, pp. 407-480. Beal also published a translatio[n] of the Bhikṣu Prātimokṣa-sūtra in *A Catena of Buddhis[t] Scriptures from the Chinese* (London: Trübner & Co., 1871) pp. 206-239. There are extracts of the monks' Prātimokṣ[a] (pp. 212-259) and the nuns' Prātimokṣa (pp. 260-291) i[n] Volume I of Léon Wieger's *Bouddhisme chinois*, originall[y] published in 1910, but reprinted in Paris in two volumes b[y] Cathasia.

B. KARMAVĀCANĀ

1. Texts

There are several Dharmaguptaka Karmavāca[nā] texts preserved in Chinese. First, there is the T'an-wu-tê pu tsang-chieh mo, Taishō 1432, (XXII) pp. 1041a7-1051b[...] a Bhikṣu Karmavācanā, translated by K'ang Sêng-[...] (Saṅghavarman). Another monks' text, Chieh-mo, Tais[hō] 1433, (XXII) pp. 1051b7-1065b10, was possibly translated [...] T'an-ti (Dharmasatya) in 254.[37] A Bhikṣuṇī Karmavāca[nā] is also cited: Ssŭ-fên pi-ch'iu-ni chieh-mo-fa, Taishō 1[...] (XXII) pp. 1065b15-1070c17, probably translated [...] Guṇavarman.[38]

2. Translations

Extracts from the Dharmaguptaka Bh[...] Karmavācanā are published in Wieger's *Bouddhisme chi[nois]* Volume I, pp. 150-153, 180-183, and 194-211.

II. CANONICAL VINAYA LITERATURE

The Vinaya of the Dharmaguptakas, Ssŭ-fên-lü (Taishō 1428), was translated into Chinese around 410 in Ch'ang-an by Buddhayaśas who recited the text by heart while Chu Fo-nien rendered it into Chinese.[39] A selection from the Chinese text of this Vinaya was translated into French in Chavannes, *Cinq Cents Contes et Apologues. Extraits du Tripiṭaka Chinois*, Tome II, pp. 352-354 (No. 372). Another extract from the Dharmaguptaka Vinaya appears in Wieger's *Bouddhisme chinois*, Volume I, pp. 334-471.

A. SŪTRAVIBHAṄGA

1. Texts

The Bhikṣuvibhaṅga is found at Taishō 1428, (XXII), pp. 567b7-713c29, while the Bhikṣuṇīvibhaṅga is found at pp. 714a1-778b13.

2. Translations

None

B. SKANDHAKA

1. Texts

The Skandhaka text is found in Taishō 1428, (XXII), pp. 779a1-971c3. The Skandhaka account includes a recitation of the Council of Rājagṛha (pp. 966a12-968c17) and the Council of Vaiśālī (pp. 968c18-971c2).

2. Translations

A fragment of the Dharmaguptaka text has appeared, (pp. 779a5-780b7) in Bareau's "La légende de la jeunesse du Buddha dans les Vinayapiṭaka anciens," *Oriens Extremus*, IX (1962), pp. 6-33.

The Dharmaguptaka Skandhaka is arranged as follows:[40]

Chinese Title	Pages in Taishō	Corresponding to
Shou chieh chien-tu	779a1-816c4	Pravrajyāvastu
Shuo chieh chien-tu	816c5-830a24	Poṣadhavastu
An chü chien-tu	830b1-835c11	Varṣāvastu
Tzŭ tzŭ chien-tu	835c12-843b10	Pravāraṇāvastu
P'i ko chien-tu	843b11-849b9	Carmavastu
I chien-tu	849b10-866b23	Cīvaravastu
Yao chien-tu	866c1-877c4	Bhaiṣajyavastu
Chia-ch'ih-na i chien-tu	877c5-879b22	Kaṭhinavastu
Chü-shan-mi chien-tu	879b23-885a7	Karmavastu
Chan-po chien-tu	885a8-889a12	Karmavastu

Ho chih chien-tu	889a13-896b24	Pāṇḍulohitaka-vastu
Jên chien-tu	896b25-903c20	Pudgalavastu
Fu tsang chien-tu	904a1-906a8	Pārivāsikavastu
Chih chien-tu	906a9-909b6	Poṣadhasthāpana-vastu
P'o sêng chien-tu	909b7-913c11	Saṃghabhedavastu
Mieh chêng chien-tu	913c12-922c5	Śamathavastu
Pi-ch'iu-ni chien-tu	922c6-930c5	Bhikṣuṇīvastu
Fa chien-tu	930c6-936b17	Ācāravastu
Fang shih chien-tu	936b18-945a19	Śayanāsanavastu
Tsa chien-tu	945a20-966a11	Kṣudrakavastu

The end of the Skandhaka treats the councils of Rājagṛha (pp. 966c11-968c17), translated in Przyluski's *Le Concile de Rājagṛha*, pp. 170-200, and Vaiśālī (pp. 968c11-971c2), translated in Hofinger's *Étude sur la concile de Vaiśālī*, pp. 23-105. The council material was also published by Samuel Beal as "The Buddhist Councils held at Rājagṛha and Vesālī, translated from Chinese," in *Verhandlungen des fünften internationalen Orientalisten-Congresses gehalten zu Berlin im September 1881* (Berlin: A. Asher & Co., 1882), II, 2, 4, pp. 13-46.

C. APPENDICES

1. Texts

There are two appendices:

a. Samyuktavarga, Taishō 1428, (XXII), pp. 971c20-990b7
b. Vinayaikottara, Taishō 1428, (XXII), pp. 990b8-1014b20.

2. Translations

None

III. NON-CANONICAL VINAYA LITERATURE

None

SECONDARY VINAYA LITERATURE

In 1931, Makoto Nagai published "Buddhist Vinaya Discipline or Buddhist Commandments" in *Buddhistic Studies*, edited by B.C. Law (Calcutta: Thacker and Spink), pp. 365-382, utilizing Dharmaguptaka materials. In 1945, P. Pradhan published "The First Pārājika of the Dharmaguptaka-Vinaya and the Pāli Suttva-vibhaṅga," *Visva-Bharati Annals*, I (1945), pp. 1-34. A decade later, Ryūzan Nishimoto published *Shibunritsu Biku Kaihon Kōsan* (*Lectures on the Chinese Version of the Dharmaguptaka's Bhikṣu Prātimokṣasūtra*) (Kyoto: Nishimura-Ihōkan, 1955). Nobuo Ōsawa published "On the *uposatha* and the Monk who has trangressed Moral Precepts, according to the *Ssŭ-fên-lü hsing-shih-ch'ao*," *Indogaku Bukkyōgaku Kenkyū*, XXVII, 2 (March, 1979), pp. 616-617. Finally, in 1992 Minori Nishimura

published "*Dharmaguptaka-vinaya*, Khotan, Buddhayaśas" in *Indogaku Bukkyōgaku Kenkyū*, XL, 2 (March, 1992), pp. 574-579.

KĀŚYAPĪYA

Only one text from the Kāśyapīya nikāya can be traced, a Chinese translation of the Bhikṣu Prātimokṣa-sūtra, known as the Chieh-t'o chieh-ching, Taishō 1460, (XXIV) pp. 659a7-665b9. It was translated into Chinese by Prajñāruci in 543.[41]

SAṂMITĪYA

Although this tradition has been enormously important from the standpoint of early Buddhist philosophy, especially with respect to the issue of the pudgala, only one text from the Saṃmitīya nikāya can be traced, a Chinese translation of the Bhikṣu Prātimokṣa-sūtra, known as the Lü êrh-shi-êrh ming-liao-lun, Taishō 1461, (XXIV) pp. 665b16-672c4. It was written by Buddhatrāta and translated into Chinese by Paramārtha in 568.[42]

SARVĀSTIVĀDA

I. PARACANONICAL VINAYA LITERATURE

A. PRĀTIMOKṢA

1. Texts

We are fortunate to have several substantial Sanskrit

fragments.[43] The first of these was edited by Sylvain Lévi as "Un fragment tokharian du Vinaya des Sarvāstivādins," in *Journal Asiatique*, Série X, Tome XIX (Janvier-Février, 1912), pp. 101-111. This publication includes an extract from the Pratideśanīya-dharma section. The following year Lévi also published "Tokharian Prātimokṣa Fragment" in *Journal of the Royal Asiatic Society*, pp. 109-120. In the same year and journal, Louis de La Vallée Poussin published a fragment of a Prātimokṣa in "Nouveaux Fragments d'un śikṣās," pp. 843-846. Next we have Louis Finot (ed.), "Le Prātimokṣa des Sarvāstivādins. Texte Sanscrit par L. Finot, avec la version chinoise de Kumārajīva traduite en Française par Édouard Huber" in *Journal Asiatique*, Série XI, Tome II (Novembre-Décembre, 1913), pp. 465-557. Finot presents an introduction and Sanskrit text, filling in gaps in the text with the aid of the Mahāvyutpatti. In the same issue of *Journal Asiatique*, we also have Louis Finot, "Fragment du Bhikṣuṇī-Prātimokṣa. Fragment du commentaire sur la Prātimokṣa. Fragments du Saptadharmaka," pp. 548-556. Ernst Waldschmidt's *Bruchstücke des Bhikṣuṇī-Prātimokṣa des Sarvāstivādin* appeared as Volume III of *Kleinere Sanskrit-Texte* (Leipzig: Deutsche Morgenländischen Gesellschaft in Kommission bei F.A. Brockhaus, 1926). In 1989, Klaus T. Schmidt published *Der Schlussteil des Prātimokṣasūtra der Sarvāstivādins*, Volume XIII of *Sanskrittexte au den Turfanfunden* (Gottingen: Vandenhoeck & Ruprecht). The monks' text was translated into Chinese by Kumārajīva around 404 as Shih-sung pi'ch'iu po-lo-t'i-mu-ch'a chieh-pên, found in Taishō 1436, (XXIII), pp. 470b5-479a6.[44] The nuns' text, Shih-sung pi'ch'iu-ni po-lo-t'i-mu-ch'a chieh-pên, was compiled by Fa-ying between 465 and 471, found in Taishō 1437, (XXIII), pp. 479a19-488b21.[45]

2. Translations

None

B. KARMAVĀCANĀ

1. Texts

The Sanskrit tradition is fairly well developed in this area.[46] Cecil Bendall published the first Karmavācanā text under the title "Fragment of a Buddhist Ordination-Ritual in Sanskrit" in *Festschrift Hendrik Kern* (1903). In 1913, Louis de La Vallée Poussin published "Nouveaux Fragments de la Collection Stein. I. Fragments de Tun-huang, 2. Fragment d'un Kammavācaṃ" in *Journal of the Royal Asiatic Society*, pp. 843-855. La Vallée Poussin was to continue his work on Karmavācanā, co-editing with C.M. Ridding, "A Fragment of the Sanskrit Vinaya. Bhikṣuṇī-karmavācanā" in *Bulletin of the School of Oriental and African Studies*, I, 3 (1920), pp. 123-143. For the next thirty-five years, Sarvāstivādin Karmavācanā publication remained a closed subject, but in 1956, Herbert Härtel's *Karmavācanā* appeared as Volume III of *Sanskrittexte aus den Turfanfunden* (Berlin: Deutsche Akademie de Wissenschaften zu Berlin. Institut für Orientforschung, 1956). In this study, Härtel gathers together materials on several Karmavācanās, providing German translations and explanatory materials. It represents the only book length study of this topic to date. We have two Chinese translations of Sarvāstivādin Karmavācanā texts. The first text is the Ta-sha-mên po-i chieh-mo-fa, Taishō 1438, (XXIII), pp. 489a1-495c26. The second text is the Shih-sung chieh-mo pi-'ch'iu yao-yung, Taishō 1439, (XXIII), pp. 496a1-503c11, translated into Chinese by Sêng-chü in 463.[47]

2. Translations

None

II. CANONICAL VINAYA LITERATURE

The Vinaya of the Sarvāstivādins is known as the "Vinaya in Ten Recitations" (Daśādhyāya Vinaya). It was translated into Chinese by Kumārajīva in collaboration with Puṇyatrāta and Dharmaruci in 404. Sometime around 409 Vimalākṣa added a postface. It is found in Taishō 1435, (XXIII), pp. 1a1-470b20.[48] In this Vinaya, like the Mahāsāṃghika, the Skandhaka is inserted between the Bhikṣuvibhaṅga and Bhikṣuṇīvibhaṅga. Chavannes, *Cinq Cents Contes et Apologues. Extraits du Tripiṭaka Chinois*, Tome II, pp. 231-269 (Nos. 335-339), again provides French translations of several extracts from this Vinaya.

A. SŪTRAVIBHAṄGA

1. Texts

There are a number of Sanskrit fragments available.[49] In 1938 Jean Filliozat and Hōryū Kuno edited "Fragments du Vinaya des Sarvāstivādin" in *Journal Asiatique*, Tome CCXXX (Janvier-Mars, 1938), pp. 21-64. Two decades later, Valentina Rosen provided us with *Der Vinayavibhaṅga zum Bhikṣu Prātimokṣa der Sarvāstivādin*, Volume II of *Sanskrittexte aus den Turfanfunden* (Berlin: Deutsche Akademie der Wissenschaften zu Berlin. Institut für Orientforschung, 1959). In addition to editing the Sanskrit text, which is fragmentary, she utilizes the Chinese text to furnish a German translation. In 1988, Jan W. de Jong published,

"Three Sanskrit Fragments of the Vinaya of the Sarvāstivādins," *Indo-Iranian Journal*, 31, 1 (January, 1988), pp. 11-16. One of the fragments is from the Bhikṣuṇīvibhaṅga. The Chinese Bhikṣuvibhaṅga (Adhyāyas 1-3) is found in Taishō 1435, (XXIII), pp. 1a1-147b16), while the Bhikṣuṇīvibhaṅga (Adhyāya 7), occupies pp. 302c15-346a4 of the same text.

2. Translations

None

B. SKANDHAKA

1. Texts

Two Sanskrit fragments should be noted here: Ernst Waldschmidt's "Reste von Devadatta-Episoden aus dem Vinaya der Sarvāstivādins" in *Zeitschrift der deutschen morgenländischen Gesellschaft*, 113 (1963), pp. 552-558, and Louis Finot's "Fragments du Vinaya Sanskrit," *Journal Asiatique*, Série X, Tome XVIII (Novembre-Décembre, 1911), pp. 619-625. Additionally, a second fragment in de Jong's above cited article contains Skandhaka material.[50] The Chinese text of the Skandhaka (Adyāyas 4-6) continues where the Bhiksuvibhaṅga left off, occupying Taishō 1435, (XXIII), pp. 148a1-302c8.

2. Translations

None

The Sarvāstivādin text has the following arrangement:[51]

Chinese Title	Pages in Taishō	Corresponding to
	Ch'i fa	
Shou chü chü chieh fa	148a1-157c28	Pravrajyāvastu
Pu-sa fa	158a1-165a4	Poṣadhavastu
Tzŭ tzŭ fa	165a5-173a28	Pravāraṇāvastu
An chü fa	173b1-178a13	Varṣāvastu
P'i ko fa	178a14-184b17	Carmavastu
I yao fa	184b18-194b3	Bhaiṣajyavastu
I fa	194b4-206b26	Cīvaravastu
	Pa fa	
Chia-chih-na i fa	206c1-214a15	Kaṭhinavastu
Chü-shih-mi fa	214a16-217c29	Kośāmbakavastu
Chan-po fa	218a1-221a12	Karmavastu
Pan-ch'a-lu-chia fa	221a13-228b10	Pāṇḍulohitaka-vastu
Sêng ts'an hui fa		
a. K'u ch'ieh chieh-mo	228b11-236c9	Pudgalavastu

b. Shun hsing fa	236c10-239b5	Pārivāsikavastu
Chih fa	239b6-242a14	Poṣadhasthāpana-vastu
Wo chü fa	242a15-251a15	Śayanāsanavastu
Chêng shih fa	251a16-256b23	Śamathavastu
	Tsa sung	
T'iao-ta shih	257a1-267a21	Saṃghabheda-vastu
Tsa-fa		
a. Tsa fa	267a22-290c20	Kṣudrakavastu
b. Pi-ch'iu-ni fa	290c21-298a25	Bhikṣuṇīvastu
c. -	298a26-302c8	Ācāravastu

C. APPENDICES

1. Texts

There are four Appendices:[52]

a. Ekottaradharma (Adhyāya 8), Taishō 1435, (XXIII), pp. 346-378, arranging the rules in a serially ascending order.

b. Upālipariprcchā-sūtra (Adhyāya 9),

Taishō 1435, (XXIII), pp. 379-409, being in all likelihood, a Mahāyāna disciplinary treatise.

c. Bhikṣu-adhyāya (Beginning of Adhyāya 10), Taishō 1435, (XXIII), pp. 410-445, dealing with the monks' and nuns' Vinayas. The third of de Jong's fragments, noted above, belongs here.

d. Kuśalādhyāya and Postface to the Vinaya (End of Adhyāya 10), Taishō 1435, (XXIII), pp. 445-470.

2. Translations

It is in the 10th Adhyāya that the recitations of the first two councils are located. Thus we can cite Przyluski, *Le Concile de Rājagṛha*, pp. 223-235, and Hofinger, *Étude sur la concile de Vaiśālī*, pp. 23-125, here.

III. NON-CANONICAL VINAYA LITERATURE

A. CCOMMENTARIES

1. Texts

In this category there are two noteworthy texts:

a. The Vinayamātṛkā (Sa-p'o-to-pu p'i-ni mo-tê-lo ch'ieh), translated into Chinese by Saṅghavarman in 435,

and found in Taishō 1441, (XXIII), 564c6-626b12.[53]

b. The Vinayavibhāṣā (Sa-p'o-to p'i-ni p'i-p'o-sha), the Chinese translator of which is unknown, but found in Taishō 1440 (XXIII), pp. 503c14-564c19.[54]

2. Translations

None

B. MISCELLANEOUS TEXTS

None

MŪLASARVĀSTIVĀDA

Of all the Vinaya collections encountered so far, that of the Mūlasarvāstivādin nikāya is undoubtedly the most voluminous. Despite the enormous impact of the manuscript discovery at Gilgit in 1931, we still possess only an incomplete Sanskrit collection for this school. The Chinese translation of the Mūlasarvastivādin Vinaya was carried out in the first decade of the 8th century by I-ching (at Lo-yang and Ch'ang-an), based on manuscripts he obtained while at Nālandā in India. Lamotte descibes the work of I-ching as "mediocre and incomplete."[55] Clearly, the most complete and accurate form of this Vinaya was the version preserved in Tibetan, apparently carried out in the 9th century by a translation team that included, among others, Sarvajñādeva, Jinamitra, Vidyākaraprabha, Dharmākara, Klu'i rgyal-mtshan, Dpal-gyi lhun-po, and Dpal-brtsegs.[56]

Because of the extraordinary completeness of the Tibetan version, I shall depart from the schema employed so far in order to demonstrate the structure employed in the Tibetan version. The Tibetan Vinaya ('Dul-ba) consists of thirteen volumes arranged in the following manner:

1. 'Dul-ba gzhi (Vinayavastu), translated into Tibetan by Sarvajñādeva, Vidyākaraprabha, Dharmākara, and Dpal-gyi lhun-po, and revised by Vidyākaraprabha and Dpal-brtsegs.

2. So-sor thar-pa'i mdo (Bhikṣu Prātimokṣa-sūtra), translated into Tibetan by Jinamitra and Klu'i rgyal-mtshan.

3. 'Dul-ba rnam-par 'byed-pa (Bhikṣu Vinayavibhaṅga), translated into Tibetan by Jinamitra and Klu'i rgyal-mtshan.

4. Dge-slong-ma'i so-sor thar-pa'i mdo (Bhikṣuṇī Prātimokṣa-sūtra), translated into Tibetan by Jinamitra and Klu'i rgyal-mtshan.

5. Dge-slong-ma'i 'dul-ba rnam-par 'byed-pa (Bhikṣuṇī Vinayavibhaṅga), translated into Tibetan by Sarvajñādeva, Dharmākara, Vidyākaraprabha, and Dpal-gyi lhun-po, and revised by Vidyākaraprabha and Dpal-brtsegs.

6. 'Dul-ba phran-tshegs-kyi gzhi (Vinaya

Kṣudrakavastu), translated into Tibetan by Vidyākaraprabha, Dharmaśrībhadra, and Dpal-'byor.[57]

7. 'Dul-ba gzhung bla-ma (Vinaya Uttaragrantha). The translator is unknown, but the Peking edition cites the revisers as Dor-ma seng-ge, Byang-chub seng-ge, and Tshul-khrims yon-tan.[58] This text corresponds to the Pāli Parivāra.

Anukul Chandra Banerjee notes that some scholars group numbers 2-5 above together into one large category, yielding a total of only four divisions.[59]

Now we can proceed with our normal pattern of text elucidation, simply enlarging the section on Canonical Vinaya Literature so as to include both the Vinaya Kṣudrakavastu and the Vinaya Uttaragrantha.

I. PARACANONICAL VINAYA LITERATURE

A. PRĀTIMOKṢA

1. Texts

Unearthed in the manuscript find at Gilgit were two Sanskrit texts of the Mūlasarvāstivādin Prātimokṣa-sūtra for monks. The (Manuscript No. 3) was edited and published by Anukul Chandra Banerjee as "Prātimokṣa Sūtram [Mūlasarvāstivāda]" in *Indian Historical Quarterly*, XXIX (1953), pp. 162-174, 266-275, and 363-377. It was later published in book form by the Calcutta Oriental Press, Ltd., in 1954. Since the text was fragmentary, Dr. Banerjee

reconstructed the missing portions from the Tibetan. Banerjee also edited *Two Buddhist Vinaya Texts in Sanskrit* (Calcutta: World Press, 1977), which contained the Prātimokṣa and a Karmavācanā text. The appearance of Lokesh Chandra's "Unpublished Gilgit Fragment of the Prātimokṣa-sūtra," published in *Wiener Zeitschrift für die Kunde Süd- und Ostasiens*, IV (1960), pp. 1-13, edited from Gilgit Ms. No. 2, filled in many of the gaps in Banerjee's edition. The Chinese version of the monk's Prātimokṣa-sūtra, Kên-pên shou-i-ch'ieh-yu-pu chieh-ching, was translated into Chinese by I-ching in 710, and is found in Taishō 1454, (XXIV) pp. 500b13-508b4.[60] The Chinese nun's text, Kên-pên shou-i-ch'ieh-yu-pu pi-ch'iu-ni chieh-ching, was also translated into Chinese in 710 by I-ching. It is in Taishō 1455, (XXIV) pp. 508a11-517b23.[61] As above, the Tibetan Vinaya contains both versions of the Prātimokṣa-sūtra. For the monks' text, So-sor thar-pa'i mdo, consult:

Peking edition, No. 1031, Vol. CHE, pp. 1b1-18b1
Tōhoku edition, No. 2, Vol. CA, pp. 1b1-20b7
Taipei edition, No. 2, Vol. KA, pp. 352/2-357/40(7)
Snar-thang edition, No. 2, Vol. CA, pp. 1b1-30b1
Co-ne edition, No. 1032, Vol. CA, pp. 1b1-23a6.

For the nuns' text, Dge-slong-ma'i so-sor thar-pa'i mdo, consult:

Peking edition, No. 1033, Vol. THE, pp. 1b1-25a5
Tōhoku edition, Text No. 4, Vol. TA, pp. 1b1-25a7
Taipei edition, No. 4, Vol. TA, pp. 1/2-4/49(7)
Snar-thang, No. 4, Vol. TA, pp. 1b1-36b5
Co-ne, No. 1034, Vol. TA, pp. 1b1-25b6.

From Tibetan materials, Satis Chandra Vidyabhusana published "So-sor-thar-pa; or, a Code of Buddhist Monastic Laws: Being the Tibetan Version of the Prātimokṣa of the Mūlasarvāstivāda School" in *Journal of the Asiatic Society of Bengal*, New Series, IX, 3-4 (1915), pp. 29-139. An English translation is offered with the text.

2. Translations

The first translation of a Mūlasarvāstivādin Prātimokṣa-sūtra was W. Woodville Rockhill's "Le Traité d'Emancipation ou Pratimoksha Sutra," appearing in *Revue de l'Histoire des Religions*, Tome IX, 1-2 (1884), pp. 3-26 and 167-201. Rockhill's translation was from the Bhikṣuṇī text. Less than a decade later, Georg Huth edited and translated *Die tibetische Version der Naiḥsargika-prāyaścittikadharmās* (Strassburg: Karl J. Trübner, 1891). Finally, we have Charles S. Prebish's translation *Buddhist Monastic Discipline: The Sanskrit Prātimokṣa Sūtras of the Mahāsāṃghikas and Mūlasarvāstivādins* (University Park: The Pennsylvania State University Press, 1975).

B. KARMAVĀCANĀ

1. Texts

There are a number of Sanskrit texts associated with this school. The first is "Fragment of a Buddhist Ordination-Ritual in Sanskrit, Discovered and Edited by Cecil Bendall," and published in *Album Kern* (Leiden: E.J. Brill, 1903), pp. 373-376. The second, "Bhikṣukarmavākya," was edited by Anukul Chandra Banerjee in *Indian Historical Quarterly*, XXV, 1 (March, 1949), pp. 19-30. Next is B. Jinananda's

edition *Upasaṃpadājñaptiḥ*, Volume VI of the *Tibetan Sanskrit Works Series* (Patna: Kashi Prasad Jayaswal Research Institute, 1961). The final text is Oskar von Hinüber's "Eine Karmavācanā-Sammlung aus Gilgit," published in *Zeitschrift der deutschen morgenländischen Gesellschaft*, CXIX (1970), pp. 102-132 (which includes a translation). In Chinese we have the Kên-pên shou-i-ch'ieh-yu-pu po-i chieh-mo, translated in 703 by I-ching, and found in Taishō 1453, (XXIV), pp. 455a7-500b13.[62] There is a Tibetan version of this text (properly Ekottarakarmaśataka), Las brgya-rtsa-gcig-pa. The author is Yon-tan 'od (Guṇaprabha) and the Tibetan translators as Jinamitra and Klu'i rgyal-mtshan.[63]

2. Translations

None

II. CANONICAL VINAYA LITERATURE

A. VINAYAVASTU

1. Texts

Our knowledge of the Vinayavastu of the Mūlasarvāstivādin nikāya was furthered greatly by a series of Sanskrit manuscripts discovered at Gilgit, edited by Nalinaksha Dutt (assisted by Vidyavaridhi Shiv Nath Sharma) as *The Gilgit Manuscripts*, Volume III, Parts 1-4 (Calcutta: Calcutta Oriental Press Ltd., 1940-1950). A portion of this text series has been re-edited by S. Bagchi and published as Volume XVI of the *Buddhist Sanskrit Text Series*: *Mūlasarvāstivādavinayavastu* (Vol. 1; Darbhanga: The Mithila Institute of Post-Graduate Studies and Research in Sanskrit

Learning, 1967). We are also fortunate to have a number of editions of portions of the Vinayavastu. Claus Vogel edited and translated *The Teachings of the Six Heretics, according to the Pravrajyāvastu of the Tibetan Mūlasarvāstivāda Vinaya* (Wiesbaden: Deutsche Morgenländischen Gesellschaft, 1970. We also have Raniero Gnoli (ed.), *The Gilgit Manuscript of the Saṅghabhedavastu: Being the 17th and Last Section of the Vinaya of the Mūlasarvāstivādins*, Volume 49 of *Serie Orientale Roma* (Roma: Instituto Italiano per il Medio ed Estremo Oriente, 1977). Gnoli also edited *The Gilgit Manuscript of the Śayanāsanavastu and the Adhikaraṇavastu*, Volume 50 of *Serie Orientale Roma* (Roma: Instituto Italiano per il Medio ed Estremo Oriente, 1978). The Chinese version of the Vinayavastu was translated into Chinese by I-ching, as noted above. This section occupies eight titles in Taishō:[64]

Kên-pên shuo-i-ch'ieh-yu-pu p'i-nai-yeh ch'u-chia-shih (Pravrajyāvastu), Taishō 1444, (XXIII) pp. 1020b16-1041a21

Kên-pên shuo-i-ch'ieh-yu-pu p'i-nai-yeh an-chü-shih (Varṣāvastu), Taishō 1445, (XXIII) pp. 1041a4-1044c6

Kên-pên shuo-i-ch'ieh-yu-pu p'i-nai-yeh sui-i-shih (Pravāraṇāvastu), Taishō 1446, (XXIII) pp. 1044c19-1048b23

Kên-pên shuo-i-ch'ieh-yu-pu p'i-nai-yeh p'i-ko-shih (Carmavastu), Taishō 1447, (XXIII) pp. 1048c1-1057b19

Kên-pên shuo-i-ch'ieh-yu-pu p'i-nai-yeh yao

shih (Bhaiṣajyavastu), Taishō 1448, (XXIV) pp. 1a1-97a24

Kên-pên shuo-i-ch'ieh-yu-pu p'i-nai-yeh chieh-ch'ih-no-i-shih (Kaṭhinavastu), Taishō 1449, (XXIV) pp. 97b1-99a1

Kên-pên shuo-i-ch'ieh-yu-pu p'i-nai-yeh p'o-sêng-shih (Saṃghabhedavastu), Taishō 1450, (XXIV) pp. 99a12-206a15

Kên-pên shuo-i-ch'ieh-yu-pu p'i-nai-yeh tsa-shih (Kṣudrakavastu), Taishō 1451, (XXIV) pp. 207a1-414b19; but also see Kên-pên shuo-i-ch'ieh-yu-pu liao-p'i-nai-yeh tsa-shi shê-sung (Kṣudrakavastūddāna), Taishō 1457, (XXIV) pp. 520c1-523c3.

The Tibetan Vinayavastu, 'Dul-ba gzhi, (as noted above) was translated into Tibetan by Sarvajñādeva, Vidyākaraprabha, Dharmākara, and Dpal-gyi lhun-po and revised by Vidyākaraprabha and Dpal-brtsegs. It can be located in the following editions of the Tibetan Tripiṭaka:[65]

Peking edition, No. 1030, Vol. KHE, pp. 1b1-290a6, Vol. GE, pp. 1b1-294a6, Vol. NGE, pp. 1b1-275a8, and Vol. CE, pp. 1b1-277a5

Tōhoku edition, No. 1, Vol. KA, pp. 1b1-311a6, Vol. KHA, pp. 1b1-317a7, Vol. GA, pp. 1b1-293a6, and NGA, pp. 1b1-302a5

Taipei edition, No. 1, Vol. Ka, pp. 1/2-89/261, Vol. KHA, pp. 90/2-180/633, Vol. GA, pp.

181/2-264/585, and Vol. NGA, pp. 265/2-351/603
Snar-thang edition, No. 1, Vol. KA, pp. 1b1-408a7, Vol. KHA, pp. 1b1-563a5, Vol. GA, pp. 1b1-478a3, and Vol. NGA, pp. 1b1-470a7
Co-ne edition, No. 1031, Vol. KA, pp. 1b1-354b6, Vol. KHA, pp. 1b1-349a8, Vol. GA, pp. 1b1-347a7, and Vol. NGA, pp. 1b1-349a8.

2. Translations

Although no complete Western language translations have been made from the Chinese or Tibetan versions, there is a quite reasonable summary of the Vinayavastu in Banerjee, *Sarvāstivāda Literature*, pp. 101-246. In 1954, Marcel Hofinger published *Le Congres du Lac Anavatapta: vies de saints bouddhiques. Extrait du Vinaya des Mūlasarvāstivādin Bhaiṣajyavastu*, Volume XXXIV of *Bilbiotheque du Muséon* (Louvain: Publications universaitaires, 1954). From the Sanskrit text, Kun Chang published *A Comparative Study of the Kaṭhinavastu*, Volume I of *Indo-Iranian Monographs* ('S-Gravenhage: Mouton & Co., 1957), providing an introductory essay, a translation, and a transliterated Tibetan text. The Cīvaravastu was the subject of an interesting dissertation by Kosgoda Sobhita: *Le Cīvaraskandhaka (sic) du Vinayapiṭaka des Mūlasarvastivādin: Traduction française annotée et étude comparée avec le Cīvaraskandhaka (sic) de Pāli* (Paris, 1967).

To illustrate the organization of the Vinayavastu, I have prepared a chart comparing the Tibetan version with Dutt's edition of the Sanskrit Gilgit Manuscript, Bagchi's

Sanskrit text, and the Chinese version in Taishō:[66]

Tibetan Title (and reference)	**Sanskrit Title** (and reference)	**Chinese Title** (and reference)
Rab-tu 'byung-ba'i gzhi	Pravrajyāvastu	Ch'u-chia shih
Peking, KHE 128b4-208b8 Tōhoku, KA 1b1-131a4 Snar-thang, KA 1b1-193a4	Dutt, III, 4, 1-68 Bagchi, 74-107	Taishō 1444 1020b11-1040a21
Gso-sbyong gzhi	Poṣadhavastu	-
Peking, KHE 128b4-208b8 Tōhoku, KA 131a4-221b5 Snar-thang, KA 193b3-335a3	Dutt, III, 4, 69-116 Bagchi, 108-132	
Dpag-dbye'i gzhi	Pravāraṇāvastu	Sui-i shih
Peking, KHE 209a1-233b1 Tōhoku, KA 221b5-237b2 Snar-thang, KA 335a3-335b5	Dutt, III, 4, 117-130 Bagchi, 133-139	Taishō 1446 1044c7-1048b23
Dbyar-gyi gzhi	Varṣāvastu	An-chü shih
Peking, KHE 233b1-277a8 Tōhoku, KA 237b2-251b3 Snar-thang, KA 357b5-378a7	Dutt, III, 4, 131-155 Bagchi, 140-153	Taishō 1445 1040a22-1044c6
Ko-lpags-kyi gzhi	Carmavastu	P'i-ko shih
Peking, KHE 237a8-260a4 Tōhoku, KA 251b3-311a6 KHA 1b1-10a2 Snar-thang, KA 378a7-408a7	Dutt, III, 4, 157-210 Bagchi, 154-179	Taishō 1447 1048c1-1057b19
Sman-gyi gzhi	Bhaiṣajyavastu	Yao shih
Peking, KHE 260a4-290a4	Dutt, III, 1, 38-302	Taishō 1448

GE 1b1-294a1	Bagchi, 1-172	1a1-97a24
NGE 1b1-47b6		
Snar-thnag, KHA 10a2-563a5		
GA 1b1-78a1		
Gos-kyi gzhi	Cīvaravastu	-
Peking, NGE 47b6-111a8	Dutt, III, 2, 1-148	
Tōhoku, GA 50a7-115b5	Bagchi, 173-247	
Snar-thang, GA 78a2-185b5		
Sra-brkyang-gi gzhi	Kaṭhinavastu	Chieh-ch'ih-na i shih
Peking, NGE 111a8-119b8	Dutt, III, 2, 149-170	Taishō 1449
Tōhoku, GA 115b5-124a6	Bagchi, 248-258	97b1-99a13
Snar-thang, GA 185b5-200b6		
Ko-sham-bi'i gzhi	Kośāmbakuvastu	-
Peking, NGE 119b8-129b7	Dutt, III, 2, 171-196	
Tōhoku, GA 124a7-134b3	Bagchi, 259-270	
Snar-thang, GA 200b6-219a1		
Las-kyi gzhi	Karmavastu	-
Peking, NGE 129b8-136a1	Dutt, III, 2, 197-211	
Tōhoku, GA 134b3-140b4	Bagchi, 271-278	
Snar-thang, GA 219a2-229b5		
Dmar-ser-can-gyi gzhi	Pāṇḍulohitakavastu	-
Peking, NGE 136a1-159b2	Dutt, III, 3, 3-32	
Tōhoku, GA 140b4-165b7	Bagchi, 1-29	
Snar-thang, GA 229b5-272b4		
Gang-zag-gi gzhi	Pudgalavastu	-
Peking, NGE 159a2-170a4	Dutt, III, 3, 32-88	
Tōhoku, GA 165b7-177a6	Bagchi, 30-44	

Snar-thang, GA 272b4-291a6		
Spo-ba'i gzhi	Pārivāsikavastu	-
Peking, NGE 170a4-174b5	Dutt, III, 3, 91-103	
Tōhoku, GA 177a6-182a3	Bagchi, 47-52	
Snar-thang, GA 291a7-298b7		
Gso-sbyong gshag-pa'i gzhi	Poṣadhasthāpana-vastu	-
Peking, NGE 174b5-179a3	Dutt, III, 3, 105-117	
Tōhoku, GA 182a3-187a1	Bagchi, 53-59	
Snar-thang, GA 298b7-306b1		
Gnas-lam-gyi gzhi	Śayanāsanavastu	-
Peking, NGE 179a3-212a2	Dutt, III, 3, 119-144	
Tōhoku, GA 187a1-222a5	Bagchi, 60-73	
Snar-thang, GA 306b1-365b2		
Rtsod-pa'i gzhi	Adhikaraṇavastu[67]	-
Peking, NGE 1b1-212a1		-
Tōhoku, GA 222a5-255b1		
Snar-thang, GA 365b3-418b3		
Dge-dun-dbyen-pa'i gzhi	Saṃghabhedavastu	P'o-sêng shih
Peking, NGE 240b4-277a5	Dutt, III, 4, 211-255	Taishō 1450
Tōhoku, GA 255b1-293a6	Bagchi, 180-203	99a14-206a15
GA 1a5-302a1		
Snar-thang, GA 418b3-478a3		
NGA 1b1-470a5		

An account of the Vaiśālī council, translated from Taishō 1451 (pp. 411c4-414b11), is in Hofinger's *Étude sur la concile de Vaiśālī*, pp. 131-144.

B. VINAYAVIBHAṄGA

1. Texts

There are no Sanskrit texts in this category. The Chinese monks' text, Kên-pên shuo-i-ch'ieh-yu-pu p'i-nai-yeh, was translated by I-ching around 703, and is found in Taishō 1442, (XXIII) pp. 627a1-905a7.[68] The Chinese nuns' text, Kên-pên shui-i-ch'ieh-yu-pu pi-ch'iu-ni p'i-nai-yeh, was translated around 710 by I-ching, and is found in Taishō 1443, (XXIII) pp. 907a1-1020b10.[69] The Tibetan version of the monks' text, 'Dul-ba rnam-par 'byed-pa, was translated into Tibetan by Jinamitra and Klu'i rgyal-mtshan. The Tibetan version of the nuns' text, Dge-slong-ma'i 'dul-ba rnam-par 'byed-pa, was translated by Sarvajñādeva, Dharmākara, Vidyākaraprabha, and Dpal-gyi lhun-po, and revised by Vidyākaraprabha and Dpal-brtsegs. For the monks' text, see:[70]

Peking edition, No. 1032, Vol. CHE, pp. 18b2-369a5, Vol. JE, pp. 1b1-265a7, Vol. NYE, pp. 1b1-268a7, Vol. TE, pp. 1b1-254a5
Tōhoku edition, No. 3, Vol. CA, pp. 21a1-292a7, Vol. CHA, pp. 1b1-287a7, Vol. JA, pp. 1b1-287a7, Vol. NYA, pp. 1b1269a6
Taipei edition, No. 3, Vol. CA, pp. 357/41(1)-435/583, Vol. CHA, pp. 436/2-517/573, Vol. JA, pp. 518/2-599/573, Vol. NYA, pp. 600/2-676/537
Snar-thang edition, No. 3, Vol. CA, pp. 30b2-439a6, Vol. CHA, pp. 1b1-431a7, Vol. JA, pp. 1b1-446a6, Vol. NYA, pp. 1b1-417a6
Co-ne edition, No. 1033, Vol. CA, pp. 23a6-334a7, Vol. CHA, pp. 1b1-328a4, Vol. JA, pp. 1b1-351a7, Vol. NYA, pp. 1b1-323a8.

For the nuns' text, consult:[71]

Peking edition, No. 1034, Vol. THE, pp. 25a6-290a6
Tōhoku edition, No. 5, Vol. TA, pp. 25b1-328a6
Taipei edition, No. 5, Vol. TA, pp. 8/50(1)-94/655
Snar-thang edition, No. 5, Vol. TA, pp. 36b5-583b7
Co-ne edition, No. 1035, Vol. TA, pp. 26b6-361a8.

2. Translations

None

C. VINAYA KṢUDRAKAVASTU

1. Texts

There are no Sanskrit texts in this category. The Chinese version of the Vinaya Kṣudrakavastu, Kên-pên shuo-i-ch'ieh-yu-pu p'i-nai-yeh tsa-shi, was translated into Chinese by I-ching in 710, and is found in Taishō 1451, (XXIV) pp. 207a1-414b19.[72] The Tibetan text, 'Dul-ba phran-tshegs-kyi gzhi, was translated by Vidyākaraprabha, Dharmaśrīprabha, and Dpal-'byor. It is found at:[73]

Peking edition, No. 1035, Vol. DE, pp. 1b1-

293a6, Vol. NE, pp. 1b1-316a8
Tōhoku edition, No. 6, Vol. THA, pp. 1b1-310a7, Vol. DA, pp. 1b1-333a7
Taipei edition, No. 6, Vol. THA, pp. 95/2-183/619, Vol. DA, pp. 184/2-278/665
Snar-thang edition, No. 6, Vol. THA, pp. 1b1-324a6, Vol. DA, pp. 1b1-708a4
Co-ne edition, No. 1036, Vol. THA, pp. 1b1-375a8, Vol. DA, pp. 1b1-387a6.

2. Translations

None

D. VINAYA UTTARAGRANTHA

1. Texts

There are no Sanskrit or Chinese texts in this category. There are two Tibetan texts in this category, each of which is titled Vinaya-uttaragrantha. In the various editions of the Tibetan canon, they follow each other directly. The first, 'Dul-ba gzhung bla-ma, has no author listed, but was revised by Dor-ma seng-ge, Byang-chub-seng-ge, and Tshul-khrims yon-tan. The text is found at:[74]

Peking edition, No. 1036, Vol. PE, pp. 1b1-87a2
Tōhoku edition, No. 7, Vol. NA, pp. 1b1-92a7
Taipei edition, No. 7, Vol. NA, pp. 279/2-365/603, Vol. PA, pp. 366/2-625
Snar-thang edition, No. 7, Vol. NA, pp. 1b1-139a3

Co-ne edition, No. 1037, Vol. NA, 1b1-109b6.

The second, 'Dul-ba gzhun dam-pa, lists no Tibetan translator. It is found at:[75]

Peking edition, No. 1037, Vol. PE, pp. 87a3-283a7 and Vol. PHE, pp. 1b1-296a8
Tōhoku edition, No. 7, Vol. NA, pp. 92a7-302a7 and Vol. PA, pp. 1b1-313a5
Snar-thang edition, No. 8, Vol. NA, pp. 139a3-458a6 and Vol. PA, pp. 1b1-473a4
Co-ne edition, No. 1038, Vol. NA, pp. 109b6-350a8 and Vol. PA, pp. 1b1-352a6.

2. Translations

None

A number of selections are presented, from portions of the Chinese texts in Chavannes, *Cinq Cents et Apologues. Extraits du Tripiṭaka Chinois*, Tome II, pp. 355-449 (Nos. 373-399).

III. NON-CANONICAL VINAYA LITERATURE

A. COMMENTARIES[76]

1. Texts

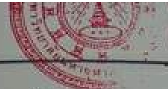
In Chinese, there is one Prātimokṣa commentary, focusing on the monks' texts, and translated into Chinese around 700. It is known as the Kên-pên sa-p'o-to-pu lü-shê, and is found in Taishō 1458, (XXUV) pp. 525a1-617a26.

It is in the commentaries that the Tibetan Vinaya truly distinguishes itself. While the Kanjur contains the canonical Vinaya texts, the commentaries are found in the Tanjur, or second division of the Tibetan canon. No less than sixteen Tibetan commentaries focus on the Prātimokṣa.

a. So-sor thar-pa'i mdo'i gzhung-'grel (Prātimokṣa-sūtra-paddhati). The author may have been Dpa'-bo (Śūra), but the text was translated into Tibetan by Sarvajñādeva and Klu'i rgyal-mtshan. It is found in the Peking edition, No. 5605, Vol. PU, pp. 1-280a8 and Vol. PHU, pp. 1-120b8; Tōhoku edition, No. 4104, Vol. DU, pp. 1b1-239a7 and Vol. NU, pp. 1b1-87b1; Taipei edition, No. 4109, Vol. DU, pp. 1/2-69/477 and Vol. NU, pp. 70/2-94/174(7); and Snar-thang edition, No. 3596, Vol. PU, pp. 1-268a5 and Vol. PHU, pp. 1-110a.

b. 'Dul-ba bsdus-pa (Vinaya-saṃgraha). It was written by Khyad-par bshes-gnyen (Viśeṣamitra), translated into Tibetan by Śīlendrabodhi, Śākyaprabha, and Vairocanarakṣita, and revised by Jñānaśrībhadra, Rgyal-ba shes-rab and Śākya bshes-gnyen. It is found in the Peking edition, No. 5606, Vol. PHU, pp. 121a-346a8; Tōhoku edition, No. 4105, Vol. NU, pp. 88a1-268a7; Taipei edition, No. 4110, Vol. NU, pp. 94/175(1)-146/535; and Snar-thang edition, No. 3597, Vol. PHU, pp. 110a2-317a1. Two alternate titles are noted: Prātimokṣa-vṛtti-vinaya and Prātimokṣa-vṛtti-vinaya-saṃgraha-nāma.

c. So-sor thar-pa'i mdo'i rgya-cher 'grel-pa 'dul-ba kun-las btus-pa (Prātimokṣa-sūtra-ṭīkā-vinaya-samuccaya). It was written by Dri-med bshes-gnyen (Vimalamitra), and translated into Tibetan by Jinamitra, Sarvajñādeva, and Klu'i rgyal-mtshan. It is found in the Peking edition, No. 5607, Vol. BU, pp. 1-371a8, Vol. MU, pp. 1-335a7, and Vol. TSU, pp. 1-184a6; Tōhoku edition, No. 4106, Vol. PU, pp. 1b1-312a7, Vol. PHU, pp. 1b1-281a7, and Vol. BU, pp. 1b1-150a2; Taipei edition, No. 4111, Vol. PU, pp. 147/2-235/623, Vol. PHU, pp. 236/2-316/561, and Vol. BU, pp. 317/2-359/299(2); and Snar-thang edition, No. 3598, Vol. BU, pp. 1-340, Vol. MU, pp. 1-329, and Vol. TSU, pp. 1-173b. It has an alternate title: Prātimokṣa-sūtra-ṭīkā-samuccaya-nāma.



d. So-sor thar-pa'i mdo'i 'grel-pa (Prātimokṣa-sūtra-vṛtti). The author and translator are unknown. It is found in the Peking edition, No. 5608, Vol. TSU, pp. 184a6-279a5; Tōhoku edition, No. 4107, Vol. BU, 150a3-225a7; Taipei edition, No. 4112, Vol. BU, pp. 359/299(3)-381/449; and Snar-thang edition, No. 3599, Vol. TSU, pp. 173b-266. It has an alternate title: Prātimokṣa-sūtra-ṭīkā.

e. So-sor thar-pa'i bshad-pa-rnams mi-brjed dran-byed tsam-du bris-pa (Prātimokṣa-bhāṣyāsampramuṣita-smaraṇa-mātra-lekha). It was translated into Tibetan by Jārandhara and Rin-chen bzang-po. It is found in the Peking edition, No. 5609, Vol. TSHU, pp. 1-186b6; Tōhoku edition, No. 4108, Vol. MU, pp. 1b1-161a7; Taipei edition, No. 4113, Vol. MU, pp. 382/2-427/321(7); and Snar-thang edition, No. 3600, Vol. TSHU, pp. 1-189a. It has two alternate titles: Prātimokṣa-bhāṣyāsampramuṣita and Prātimokṣa-

vṛtti-asampramuṣita-smaraṇa.

f. So-sor thar-pa'i tshig-gi brjed-byang (Prātimokṣa-padābhismaraṇa). It was written by Dānaśīla, and translated into Tibetan by Jinamitra and Klu'i rgyal-mtshan. It is found in the Peking edition, No. 5610, Vol. TSHU, pp. 186b6-226b3; Tōhoku edition, No. 4109, Vol., MU, pp. 161b1-198b3; Taipei edition, No. 4114, Vol. MU, pp. 427/322(1)-438/396(4); and Snar-thang edition, No. 3601, Vol. TSHU, pp. 186b6-226b3. It has an alternate title: Prātimokṣa-vṛtti-pada.

g. So-sor thar-pa'i 'grel tshig dga-'ba bskyed-pa (Prātimokṣa-vṛtti-pada-premotpādikā). The author is Kalyāṇamitra, but the Tibetan translator is unknown. It is found in the Peking edition, No. 5611, Vol. TSHU, pp. 226b3-244a3; Tōhoku edition, No. 4110, Vol. MU, pp. 198b4-215a2; Taipei edition, No. 4115, Vol. MU, pp. 438/396(4)-443/429(2); and Snar-thang edition, No. 3602, Vol. THSU, pp. 230b-249a. It has two alternate titles: Prātimokṣa-pada-bhāṣya-premotpādikā and Prātimokṣa-pada-bhāṣya-premotpādika-nāma.

h. Bya-ba'i phung-po zhes-bya-pa (Kriyā-skandha). No author or Tibetan translator is listed. It is found in the Peking edition, No. 5612, Vol. TSHU, pp. 244a3-279a1; Tōhoku edition, No. 4111, Vol. MU, pp. 215a2-246a7; Taipei edition, No. 4116, Vol. MU, pp. 443/429(2)-452/491; and Snar-thang edition, No. 3603, Vol. TSHU, pp. 244a3-279a1.

i. 'Dul-ba bstod-pa (Vinaya-stotra). The author is Chos-kyi tshong-dpon (Dharmaśreṣṭhin), and the Tibetan translators are Dpal lha-btsan-po, Jinamitra, and Klu'i rgyal-mtshan. It is found in the Peking edition, No. 5637, Vol. U, pp. 157b6-159a3; Tōhoku edition, No. 4136, Vol. SU, pp. 133a2-134a3; Taipei edition, No. 4141, Vol. SU, pp. 400/265(2)-401/267(3); and Snar-thang edition, No. 3628, Vol. U, pp. 157b6-159a3.

j. 'Dul-ba-la bstod-pa'i tshig-gi rnam-par bshad-pa (Vinaya-stotra-pada-vyākhyāna). It was written by Dul-ba lha (Vinītadeva), and translated into Tibetan by Jinamitra and Klu'i rgyal-mtshan. It is found in the Peking edition, No. 5613, Vol. TSHU, pp. 279a1-287a6 and 5638, Vol. U, pp. 159a3-168b7; Tōhoku edition, No. 4137, Vol. SU, pp. 134a3-141a5; Taipei edition, No. 4142, Vol. SU, pp. 401/267(3)-403/281(5); and Snar-thang edition, No. 3604, Vol. TSHU, 283b-292.

k. 'Phags-pa thams-cad yod-par smra-ba'i rtsa-ba'i dge-slong-ma'i so-sor thar-pa'i mdo'i 'grel-pa (Ārya-sarvāstivādi-mūla-bhikṣuṇī-prātimokṣa-sūtra-vṛtti). No author or Tibetan translator are listed. It is found in the Peking edition, No. 5614, Vol. DZU, pp. 1-192b6; Tōhoku edition, No. 4112, Vol. TSU, pp. 1b1-177a4; Taipei edition, No. 4117, Vol. TSU, pp. 453/2-503/353(4); and Snar-thang edition, No. 3605, Vol. DZU, pp. 1-191a.

l. 'Dul-ba'i mdo (Vinaya-sūtra). The author is Yon-tan 'od (Guṇaprabha), and it was translated into Tibetan by Jinamitra and Klu'i rgyal-mtshan. It is found in

the Peking edition, No. 5619, Vol. ZU, pp. 1b1-109b8; Tōhoku edition, No. 4117, Vol. WU, pp. 1b1-100a7; Taipei edition, No. 4122, Vol. WU, pp. 150/2-178/199(7); and Snar-thang edition, No. 3610, Vol. ZU, pp. 1-103a.[77]

m. 'Dul-ba mdo'i 'grel-pa mngon-par brjod-pa rang-gi rnam-par bshad-pa zhes-bya-ba (Vinaya-sūtra-vṛtti abhidhāna-svavyākhyāna-nāma). The author is Yon-tan 'od (Guṇaprabha), and was translated into Tibetan by Alaṃkāradeva, Tshul-khrims 'byung-gnas zhas-pa. It is found in the Peking edition, No. 5621, Vol. U, pp. 1b1-328a5 and Vol. YU, pp. 1b1-342a8; Tōhoku edition, No. 4119, Vol. ZHU, pp. 1b1-278a7 and Vol. ZU, pp. 1b1-274a7; Taipei edition, No. 4124, Vol. ZHU, pp. 224/2-303/555 and Vol. ZU, pp. 304/2-382/547; and Snar-thang edition, No. 3612, Vol. U, pp. 1-320 and Vol. YU, pp. 1-314. It has two alternate titles: Vinaya-sūtra-vṛtti-svavyākhyāna-nāma and Vinaya-sūtra-vṛtti-māthurī-nāma.

n. 'Dul-ba'i mdo'i rgya-cher 'grel-pa (Vinaya-sūtra-ṭīkā). It was written by Dharmamitra, and was translated into Tibetan by Jinamitra and Klu'i rgyal-mtshan. It is found in the Peking edition, No. 5622, Vol. RU, pp. 1b1-474a8 and Vol. LU, pp. 1b1-464a8; Tōhoku edition, No. 4120, Vol. U, pp. 1b1-388a7 and Vol. YU, pp. 1b1-390a7; Taipei edition, No. 4125, pp. 383/2-493/775 and Vol. YU, pp. 1/2-112/779; and Snar-thang edition, No. 3613, Vol. RU, pp. 1-458 and Vol. LU, pp. 1-455. It has the alternate title Sarva-nikāya-samasta-vinayapiṭaka-pradhāna-ārya-mūla-sarvāstivāda-vinaya-samuccaya-ṭīkā.

o. 'Dul-ba mdo'i rnam-par bshad-pa (Vinaya-sūtra-vyākhyāna). The author is Prajñākara, but the Tibetan translator is unknown. It is found in the Peking edition, No. 5623, Vol. SHU, pp.1b1-314a6; Tōhoku edition, No. 4121, Vol. RU, pp. 1b1-263a6; Taipei edition, No. 4126, Vol.RU, pp. 113/2-187/525; and Snar-thang edition, No. 3614, Vol. SHU, pp. 1-302. It has an alternate title: Ācārya-guṇaprabha-viracita-vinaya-sūtra-vṛtti.

p. 'Dul-ba mdo'i 'grel-pa (Vinaya-sūtra-vṛtti). The author is Yon-tan 'od (Guṇaprabha). It is found in the Peking edition, No. 5624, Vol. SU, pp. 1b1-429a8; Tōhoku edition, No. 4122, Vol. 4122, Vol. LU, pp. 1b1-344a7; Taipei edition, No. 4127, Vol. LU, pp. 188/2-286/687; and Snar-thang edition, No. 3516, Vol. SU, pp. 1-386. It has two alternate titles: Vinaya-sūtra-mūla-laghu-vṛtti and Vinaya-sūtra-laghu-vṛtti.

There is only one Tibetan commentarial text on the Vinayavastu literature, that of the 'Dul-ba gzhi rgya-cher 'grel-pa (Vinayavastu-ṭīkā). The text was written by Dge-legs bshes-gnyen (Kalyāṇamitra), but the Tibetan translator is unknown. It is found in the Peking edition, No. 5615, Vol. DZU, pp. 192b6-381a5; Tōhoku edition, No. 4113, Vol. TSU, pp. 177a5-326a7; Taipei edition, No. 4118, Vol. TSU, pp. 503/353(5)-545/651; and Snar-thang edition, No. 3606, Vol. DZU, pp. 191a2-358a4. It has one alternate title: Āgama-sūtra-vṛtti.

On the other hand, there is a wealth of material on the Vinayavibhaṅga. Three Chinese commentarial texts may be noted.

a. Kên-pên shuo-i-ch'ieh-yu-pu ni-t'o-no mu-tê-chia (Mūlasarvāstivāda-nidāna-mātṛkā). It was translated by I-ching in 702 or 703. It is found in Taishō 1452, (XXIV) pp. 415a-455c2.

b. Kên-pên shuo-i-ch'ieh-yu-pu p'i-nai-yeh ni-t'o-no mu-tê-chia shê-sung (Mūlasarvāstivāda-vinaya-nidāna-mātṛkā-kārikā). It was translated by I-ching in 710. It is found in Taishō 1456, (XXIV) pp. 517c1-520a16.

c. Kên-pên shuo-i-ch'ieh-yu-pu p'i-nai-yeh sung (Mūlasarvāstivāda-vinaya-kārikā). It was written by Viśākha and translated in Chinese by I-ching in 710. It is found in Taishō 1459, (XXIV) pp. 617b1-657b23.

There are sixteen Tibetan Vinayavibhaṅga commentaries.

a. 'Dul-ba rnam-par 'byed-pa'i tshig rnam-par 'bshad-pa (Vinayavibhaṅga-pada-vyākhyāna). It was written by Dul-ba lha (Vinītadeva) and possibly also Dpal lha-bstan-po, and translated into Tibetan by Jinamitra and Klu'i rgyal-mtshan. It is found in the Peking edition, No. 5616, Vol. WU, pp. 1b1-251a8; Tōhoku edition, No. 4114, Vol.TSHU, pp. 1b1-207a7; Taipei edition, No. 4119, Vol. TSHU, pp. 1/2-59/413; and Snar-thang edition, No. 3607, Vol. WU, pp. 1-234a3.

b. 'Dul-ba'i tshig-le'ur byas-as (Vinaya-kārikā). It was written by Sa-ga'i lha (Viśākhadeva), and translated into Tibetan by Jayākara, Prajñākīrti, Vānaratna, and Rong-stong shes-bya kun-ig (although the latter may

have been reviser). It is found in the Peking edition, No. 5625, Vol. HU, pp. 1b1-67a8; Tōhoku edition, No. 4123, Vol. SHU, pp. 1b1-63a6; Taipei edition, No. 4128, Vol. SHU, pp. 287/2-304/125(6); and Snar-thang edition, No. 3616, Vol. HU, pp.1-71a. It has an alternate title: Ārya-mūlasarvāstivāda-vinaya-kārikā-puṣpa-mālā-nāma.

c. 'Phags-pa gzhi thams-cad yod-par smra-ba'i dge-tshul-gyi tshig-le'ur byas-pa (Ārya-mūlasarvāstivāda-śrāmaṇera-kārikā). The author is Śākya 'od (Śākyaprabha), and translatated into Tibetan by Sarvajñādeva and Devendrarakṣita. It is found in the Peking edition, No. 5626, Vol. HU, pp. 67a8-79b5; Tōhoku edition, No. 4124, Vol. SHU, pp. 63a6-74a5; Taipei edition, No. 4129, Vol. SHU, pp. 304/125(6)-307/147(5); and Snar-thang edition, No. 3617, Vol. HU, pp. 71a3-83a.

d. 'Phags-pa gzhi thams-ca yod-par smra-ba'i dge-tshul tshig-le'ur byas-pa'i (Ārya-mūlasarvāstivāda-śrāmaṇera-kārikā-vṛtti-prabhāvatī). It was written by Śākya 'od (Śākyaprabha), and translated into Tibetan by Sarvajñādeva and Devendrarakṣita. It is found in the Peking edition, No. 5627, Vol. HU, pp. 79b6-184b2; Tōhoku edition, No. 4125, Vol. SHU, pp. 74a5-162b2; Taipei edition, No. 4130, Vol. SHU, pp. 307/147(5)-333/324(2); and Snar-thang edition, No. 3618, Vol. HU, pp. 83a-184a.

e. Tshig-le'ur byas-pa sum-brgya-pa'i rnam-par bshad-pa (Tri-śata-kārikā-vyākhyāna). It was written by Dul-ba lha (Vinītadeva), and translated into Tibetan

by Buddhaśanti and Dge-ba'i blo-gros. It is found in the Peking edition, No. 5628, Vol. HU, pp. 184b3-312a8; Tōhoku edition, No. 4126, Vol. SHU, pp. 162b3-264a7; Taipei edition, No. 4131, Vol. SHU, pp. 333/324(3)-362/527; and Snar-thang edition, No. 3619, Vol. HU, pp. 184a-306. It has two alternate titles: Śrāmaṇera-tri-śata-kārikā-vyākhyāna-śiṣyahita-nāma and Tri-śata-bhāṣya-śiṣyahita-nāma.

f. 'Phags-pa gzhi thams-cad yod-par smra-ba'i dge-tshul-gyi tshig-le'ur byas-pa (Ārya-mūlasarvāstivāda-śrāmaṇera-kārikā). It was written by Klu-sgrub (Nāgārjuna) or possibly Dge-'dun bzang-po, and translated into Tibetan by Munivarma and Ye-shes sde. It is found in the Peking edition, No. 5629, Vol. U, pp. 1b1-5a4; Tōhoku edition, No. 4127, Vol. SU, pp. 1b1-4b1; Taipei edition, No. 4132, Vol. SU, pp. 363/2-364/8(1); and Snar-thang edition, No. 3620, Vol. U, pp. 1-5b.

g. Dge-sbyong kā-ri-kā lnga-bcu-pa'i tshig-gi brjed byang-du byas-pa (Śramaṇa-pañcaśat-kārikā-padābhismaraṇa). It was written by Kamalaśīla, but the Tibetan translator is unknown. It is found in the Peking edition, No. 5630, Vol. U, pp. 5a4-35b1; Tōhoku edition, No. 4128, Vol. SU, pp. 4b2-28a7; Taipei edition, No 4133, Vol. SU, pp. 364/8(2)-370/55(7); and Snar-thang edition, No. 3621, Vol. U, pp. 5b-34b. It has two alternate titles: Śramaṇa-pañcaśat-kārikā-sūtrī-kṛta-bhāṣya and Tad-vṛtti-aṣṭa-vastukā.

h. Thams-cad yod-par smra-ba rnams-kyi dge-tshul-gyi

bya-ba (Sarvāstivādi-śrāmaṇera-karaṇa). The author and Tibetan translator are unknown. It is found in the Peking edition, No. 5631, Vol. U, pp. 35b1-54b6; Tōhoku edition, No. 4129, Vol. SU, pp. 28b1-45a3; Taipei edition, No. 4134, Vol. SU, pp. 370/56(1)-375/89(4); and Snar-thang edition, No. 3622, Vol. U, pp. 34b-53a. It has two alternate titles: Sarvāstivādi-śrāmaṇera-karaṇa-pañcaśad-vṛttiandPañcaśad-vṛtti-sarvāstivādi-śrāmaṇera-karaṇa-nāma.

i. Dge-tshul bslab-pa'i gzhi'i mdo (Śrāmaṇera-śikṣāpāda-sūtra). It was written by Kalyāṇamitra, translated into Tibetan by Mahājana and Gzhon-nu mchog, and revised by Parahita and Gzhon-nu mchog. It is found in the Peking edition, No. 5632, Vol. U, pp. 54b6-70a5; Tōhoku edition, No. 4130, Vol. SU, pp. 45a4-57b6; Taipei edition, No. 4135, Vol. SU, pp. 375/89(4)-379/114(6); and Snar-thang edition, No. 3623, Vol. U, pp. 53a-67a.

j. Gleng-gzhi dang gang-zag bsdus-pa'i tshig-le'ur byas-pa (Nidāna-pudgala-saṃgraha-kārikā). It was written by Balaśrībhadra, and translated into Tibetan by Dīpaṃkaraśrījñāna and Gzhon-nu mchog. It is found in the Peking edition, No. 5633, Vol. U, pp. 70a5-78a3; Tōhoku edition, No. 4131, Vol. SU, pp. 57b7-64a5; Taipei edition, No. 4136, Vol. SU, pp. 379/114(7)-381/127(5); and Snar-thang edition, No. 3624, Vol. U, pp. 67a-73b.

k. Dge-tshul-gyi dang-po lo dri-ba (Śrāmaṇera-varṣāgra-pṛcchā). It was translated into Tibetan by Narasadeva and Rgyal-ba shes-rab. It is found in the

Peking edition, No. 5634, Vol. U, pp. 78a3-80a5; Tōhoku edition, No. 4132, Vol. SU, pp. 64a5-66a1; Taipei edition, No. 4137, Vol. SU, pp. 381/127(5)-381/131(1); and Snar-thang edition, No. 3625, Vol. U, pp. 73b-75b.

l. Dge-slong-gi dang-po'i lo dri-ba (Bhikṣu-varṣāgra-pṛcchā). It was translated into Tibetan by Dīpamkaraśrījñāna and Tshul-khrims rgyal-ba. It is found in the Peking edition, No. 5649, Vol. U, pp. 317a1-323a8; Tōhoku edition, No. 4133, Vol. SU, pp. 66a1-70b3; Taipei edition, No. 4138, Vol. SU, pp. 381/131(2)-382/140(3); and Snar-thang edition, No. 3640, Vol. U, pp. 73b-75b.

m. 'Dul-ba dri-ba'i tshig-le'ur byas-pa (Vinaya-praśna-kārikā). It was written by Kalyāṇamitra, and translated into Tibetan by Dharmākara and Dpal-brtsegs. It is found in the Peking edition, No. 5635, Vol. U, pp. 80a5-85a6; Tōhoku edition, No. 4134, Vol. SU, pp. 70b3-74b5; Taipei edition, No. 4139, Vol. SU, pp. 382/140(3)-384/148(5); and Snar-thang edition, No. 3626, Vol. U, pp. 75b-80a.

n. 'Dul-ba dri-ba'i rgya-cher 'grel-pa (Vinaya-praśna-ṭīkā). It was written by Kalyāṇamitra, and translated into Tibetan by Dharmākara and Dpal-brtsegs. It is found in the Peking edition, No. 5636, Vol. U, pp. 85a7-157b6; Tōhoku edition, No. 4153, Vol. SU, pp. 74b5-133a2; Taipei edition, No. 4140, Vol. SU, pp. 384/148(5)-400/265(2); and Snar-thang, No. 3626, Vol. U, pp. 75b-80a. It has two alternate titles: Vinaya-praśna-kārikā-nirṇaya and Tat-svavṛtti.

o. Dge-bsnyen-gyi sdom-pa brgyad-pa (Upāsaka-saṃvara-aṣṭaka). It was written by Sunayaśrī, and translated into Tibetan by Sunayaśrī and Dar-ma grags. It is found in the Peking edition, No. 5642, Vol. U, pp. 190b4-191a5; Tōhoku edition, No. 4141, Vol. SU, pp. 156b5-157a3; Taipei edition, No. 4146, Vol. SU, pp. 407/312(5)-407/313(3); and Snar-thang edition, No. 3633, Vol. U, pp. 174b-175a.

p. Dge-bsnyen-gyi sdom-pa brgyad-pa'i bshad-pa (Upāsaka-saṃvara-aṣṭaka-vivaraṇa). It was written by Sunayaśrī, and translated into Tibetan by Sunayaśrī and Dar-ma grags. It is found in the Peking edition, No. 5643, Vol. U, pp. 191a5-197a3; Tōhoku edition, No. 4142, Vol. SU, pp. 157a4-161b2; Taipei edition, No. 4147, Vol. SU, pp. 407/313(3)-408/322(2); and Snar-thang edition, No. 3634, Vol. U, pp. 175a-180b.

There is one Tibetan commentary on the Vinaya Kṣudrakavastu. It is the Lung phran-tshegs-kyi rnam-par bshad-pa (Āgama-kṣudraka-vyākhyāna). The Taipei and Tōhoku editions list Tshul-khrims bskyangs (Śīlapālita) as the author, while the Peking edition adds Chos-mchog (Dharmottara). The Tibetan translators were Śrībuddhaśānti and Dge-ba'i blo-gros. It is found in the Peking edition, No. 5617, Vol. ZHU, pp. 1b1-276a8; Tōhoku edition, No. 4115, Vol. DZU, pp. 1b1-232a5; Taipei edition, No. 4120, Vol. DZU, pp. 60/2-126/463(5); and Snar-thang edition, No. 3608, Vol. ZHU, pp. 1b1-266b.

There is also one Tibetan commentary on the Vinaya Uttaragrantha. It is the 'Dul-ba lung bla-ma'i bye-brag lung zhu-ba'i 'grel-pa (Vinaya-uttara-āgama-viśeṣa-āgama-praśna-

vṛtti). It was written by Dge-legs bshes-gnyen (Kalyāṇamitra), but no Tibetan translator is listed. It is found in the Peking edition, No. 5618, Vol. ZHU, pp. 276b1-381a7; Tōhoku edition, No. 4116, Vol. DZU, pp. 232a5-315a7; Taipei edition, No. 4121, Vol. DZU, pp. 126/463(5)-149/629, and Snar-thang edition, No. 3609, Vol. ZHU, pp. 266b-366.

There are also a number of texts listed in this section of the Tibetan Tripiṭaka which seem *not* to qualify as Vinaya commentaries.[78]

2. Translations

None

SECONDARY VINAYA LITERATURE

In 1914, Jean Przyluski published "Le nord-ouest de l'inde dans le Vinaya des Mūlasarvāstivādins et les textes apparentés" in *Journal Asiatique*, 1914, pp. 493-568. Four years later he serialized "Le Parinirvāṇa et les Funérailles du Buddha" in *Journal Asiatique*, Série XI, Tome XI (1918), pp. 485-526, Tome XII (1918), pp. 401-456, Tome XIII (1919), pp. 365-430, and Tome XIV (1920), pp. 5-54, which contained much material from the Mūlasarvāstivādin Vinaya. In 1931, Jan Jaworski published "Le Section de l'Ordination dans le Vinaya des Mūlasarvāstivādin" in *Compte rendu des Séances de la Société des Sciences et des Lettres de Varsovie*, XXIII (1931), pp. 1-48. Anukul Chandra Banerjee's volume *Sarvāstivāda Literature* (1957), contains a useful summary of the Vinayavastus on pp. 102-246. In 1964, Hajime Sakurabe published "The Pravrajā- and Upasaṃpadā-Karmavācanā as Found in Various Texts of the Mūlasarvāstivādin Vinaya" in *Indogaku Bukkyōgaku Kenkyū*, XII, 2 (March, 1964), pp. 496-

504. Two years later, Hideyo Nishino published "The Upasaṃpadājñaptiḥ of the Mūlasarvāstivādin Vinaya" in *Indogaku Bukkyōgaku Kenkyū*, XV, 1 (December, 1966), pp. 188-189. In 1979 Jampa Losang Panglung published "Preliminary Remarks on the Uddānas in the Vinaya of the Mūlasarvāstivādin" in Michael Aris and Aung San Suu Kyi (eds.), *Tibetan Studies in Honour of Hugh Richardson* (Warminster, England: Aris & Philips Ltd., 1979), pp. 226-232. Two years later the same author published *Die Erzählstoffe des Mūlasarvāstivādin Vinaya Analysiert auf Grund der Tibetische Übersetzung*, Volume 3 of *Studia Philologica Buddhica* (Tokyo: Reiyukai Library, 1981). In the 1990s, Nobiyuki Yamagiwa published "A Study of the *Vinayavastu* of the Mūlasarvāstivāda - The Relation between the *Pāṇḍulohitakavastu* and the *Avadānaśataka*," in *Indogaku Bukkyōgaku Kenkyū*, XL, 2 (March, 1992), 950-955. In 1993, the same author published "A Study of the *Vinayavastu* of the Mūlasarvastivāda - Stages of Practice in the *Pāṇḍulohitakavastu*, *Indogaku Bukkyōgaku Kenyū*, XLI, 2 (March, 1993), pp. 1017-1021.

NOTES

1. Pachow, *A Comparative Study of the Prātimokṣa*, IV, 1, p. 18.

2. Although considerably different in its approach and intent, Hajime Nakamura's *Indian Buddhism: A Survey with Bibliographical Notes* (Hirakata, Japan: KUFS Publications, 1980), pp. 48-52. It was reprinted in 1987 in Delhi by Motilal Banarsidass.

3. Banerjee, *Sarvāstivāda Literature*, p. 30.

4. See Charles S. Prebish and Janice J. Nattier, "Mahāsāṃghika Origins, the Beginnings of Buddhist Sectarianism," *History of Religions*, 16, 3 (February, 1977), pp. 239-274.

5. Thomas, *The History of Buddhist Thought*, p. 15, n. 4.

6. Although Dickson's English translation is unwieldy and quite formal (as one should probably expect in a translation made in 1874), his presentation is clear, remarkably free from errors, and well organized. It was Dickson's careful edition of the Pāli text that Rhys Davids and Oldenberg utilized for their translation. See Thomas W. Rhys Davids and Hermann Oldenberg (trs.), *Vinaya texts*, Volumes XIII, XVII, and XX of *Sacred Books of the East* (reprint; Delhi: Motilal Banarsidass, 1965), XIII, p. 2, n. 1.

7. This volume has great value, as it also presents an English translation, arranged so that the Pāli and English may be conveniently compared. Although Ñāṇamoli's translation is sometimes difficult to follow, it affords us an opportunity to examine the insights of a practicing Buddhist, often yielding fruitful results. In addition, several texts recited before and/or after the Pātimokkha recitation

are presented.

8. Once one becomes resigned to Gogerly's language and translation equivalents (and we should remember that his work was a pioneering effort), there is much that can be said for his attempt. Gogerly understood considerably more than one would expect, and even provides several pages in the way of explanatory materials and notes, the contents of which were probably gleaned from various sources consulted during the translator's forty plus years of residence in Ceylon. Notably lacking is mention of the particular text from which the translation was made. Gogerly's Pātimokkha translation was reprinted in the 1862 issue of the *Journal of the Royal Asiatic Society*.

9. This entire work was hampered by lack of collaboration between the scholars (as indicated in C.A.F. Rhys Davids' "Editorial Note" to Miss Horner's *The Book of the Discipline*, I, p. lxi), and has neither the finesse nor textual insight as, for example, Rhys Davids' Dīgha Nikāya translation. It was not an effective effort on the part of either scholar. Additionally, the translators did not have at their disposal the wide variety of texts, both canonical and non-canonical, that we have today, and most certainly, this undermined the value of their notes. Nevertheless, the entire set of *Vinaya Texts* was reprinted in 1965 by Motilal Banarsidass, and if we regard the translations as characteristic only of the early scholarship of these two champions of Pāli Buddhism, their worth is put in better perspective.

10. Spiegel's publication included a Devanāgarī text of the Upasaṃpadā-Kammavācā along with a Latin translation and notes. Several years later, Spiegel published three further Kammavācās in *Anecdota Pâlica* (Leipzig, 1845), pp. 68-71.

11. My comments on Dickson's edition of the Pātimokkha apply equally well here also.

12. There are no less than seven Pāli Tipiṭaka collection in print. These include the *Pāli Tipiṭaka in Burmese Script*, published in Rangoon (beginning in 1958), the *Pāli Tipiṭaka in Khmer Script and Cambodian Translation*, published in Phnom-Penh, 1931-1969, the *Pāli Tipiṭaka in Lao Script*, published in Vientane, 1957 (incomplete), the *Pāli Tipiṭaka in Sinhalese Script*, published in Colombo, beginning in 1957, the *Pāli Tipiṭaka in Thai Script*, published in Bangkok, 1928, the *Pāli Tipiṭaka in Devanāgarī Script* as the *Nālandā Devanāgarī Pāli Series*, edited by Bhikkhu Jagdish Kashyap in 46 volumes between 1956-1961, and *The Pāli Tipiṭaka in Roman Script*, published by the Pali text Society in London beginning in 1882. Since the first five publications listed above are rarely referred to by scholars, it is the latter two text series that will be referred to throughout the remainder of this section.

13. Regarding the quality of Oldenberg's edition, little can be said other than stating that it has been very carefully planned an executed, and justifiably remains the standard reference. In addition, a lengthy introduction is provided in which Oldenberg sets out his views on the relative antiquity of the various components of the Pāli Vinaya and the chronology of events in the early Buddhist saṃgha. Although Oldenberg's opinions, for example, on the issue of Buddhist councils do not seem to have withstood the rigors of later scholarly investigation, he does manage to capsulize some critical issues, perhaps the most important of which is the problem of the Pātimokkha as a ritual.

14. I cannot praise Miss Horner's work highly enough, as her translations remain the finest that the Pali text Society has to offer. Although she is equally at home in the Nikāyas (refer, for example, to her translation of the Majjhima Nikāya), Vinaya seems to have been the significant passion in her investigation of Theravāda Buddhism. Her translations are always clear, to the point, and faithful to the Pāli. They are extensively footnoted, constantly calling attention to important or parallel passages in other texts, and offer a great deal of help in understanding particularly difficult technical issues. Yet there is more! Each volume is graced by a lengthy introduction in which Miss Horner outlines many problems (and often, their solutions) which she uses as a springboard to set forth her own conclusions about the Vinaya, gleaned from many years of careful study, both textual and otherwise. It is only fitting that her work remains unchallenged in this area.

15. The notion to arrange the chart in this manner is taken from Frauwallner, *The Earliest Vinaya*, pp. 184-185. I have added the page references in Oldenberg.

16. See V.Fausböll, "Catalogue of the Mandalay Mss. in the India Office Library," *Journal of the Pali Text Society*, 1896, pp. 12-13, and also G.P. Malalasekera, *The Pāli Literature of Ceylon* (Colombo: M.D. Gunasena & Co., Ltd., 1958), pp. 191-192.

17. See Fausböll, "Catalogue," pp. 13-14, and Malalasekera, *The Pali Literature of Ceylon*, p. 179.

18. See Fausböll, "Catalogue," p. 17, and Malalasekera, *The Pāli Literature of Ceylon*, p. 201.

19. See Fausböll, "Catalogue," pp. 17-18, and also Malalasekera, *The Pāli Literature of Ceylon*, p. 191. Other titles to be mentioned include: Pālimuttakavinayavinicchaya, Pālimuttakāvinaya, Muttakavinayavinicchaya, Vinayamahāsaṅgaha, Vinayasaṅgaha, and Vinayasaṅgahapakaraṇa.

20. See, Malalasekera, *The Pāli Literature of Ceylon*, p. 202. These two texts are collectively referred to as Khemappakaraṇaṭīkā.

21. See Bunyiu Nanjio, *A Catalogue of the Chinese Translation of the Buddhist Tripiṭaka, the Sacred Canon of the Buddhists of China and Japan* (Oxford, 1883), col. 254, Sylvain Lévi, Junjirō Takakusu, and Paul Demiéville (eds.), *Hōbōgirin: Fascicule Annexe* (Tokyo: Maison Franco-Japonaise, 1931), p. 84, and Tso Sze-bong, *The Transformation of Buddhist Vinaya in China* (unpublished dissertation, Australian National University, 1982), pp. 41-42, Hirakawa, *Ritsuzō*, pp. 224-232, and Yuyama, *Vinaya-Texte*, p. 38.

22. See Nanjio, *Catalogue*, col. 253 (No. 1150), *Hōbōgirin: Fascicule Annexe*, p. 84, Tzo Sze-bong, *The Transformation of Buddhist Vinaya in China*, p. 44, Hirakawa, *Ritsuzō*, p. 238 ff., and Yuyama, *Vinaya-Texte*, pp. 38-39. See also, Hajime Nakamura, *Indian Buddhism: A Survey with Bibliographical Notes* (Delhi: Motilal Banarsidass, 1987), pp. 55, n. 3.

23. See Nanjio, *Catalogue*, col. 247 (No. 1119), *Hōbōgirin: Fascicule Annexe*, p. 84, Hirakawa, *Ritsuzō*, pp. 137-142, Lamotte, *Histoire*, 186-187, and Yuyama, *Vinaya-Texte*, p. 39.

24. See Frauwallner, *The Earliest Vinaya*, pp. 198-207, and Lamotte, *Histoire*, p. 187.

25. See Frauwallner, *The Earliest Vinaya*, pp. 198-207 for an explanation of the odd sequencing and incomplete presentation of the Mahāsāṃghika Skandhaka materials.

26. See Yuyama, *Vinaya-Texte*, p. 40, which identifies the text with the manuscript collection brought back from Ngor monastery in Tibet by Rāhula Sāṅkṛtyāyana. Yuyama suggests that the text is a commentary on the Śrīghanācārasaṃgraha by Jayarakṣita.

27. See Nanjio, *Catalogue*, col. 253 (No. 1152), Lamotte, *Histoire*, pp. 189-190, and Prebish and Nattier, "Mahāsāṃghika Origins: The Beginnings of Buddhist Sectarianism," pp. 249-250, 260-261, and 266-270.

28. In a review of *Gustav Roth, Indian Studies* in *Indo-Iranian Journal*, 34, 4 (October, 1991), p. 306, Jan W. de Jong makes reference to a translation of this work by Edith Nolot. I have not as yet been able to secure a copy.

29. See J.W. de Jong, "Notes on the Bhikṣuṇī-Vinaya of the Mahāsāṃghikas," in L. Cousins, A. Kunst, and K.R. Norman (eds.), *Buddhist Studies in Honour of I.B. Horner* (Dordrecht: D. Reidel Publishing Company, 1974), pp. 63-70.

30. See Nanjio, *Catalogue*, col. 254 (No. 1157), *Hōbōgirin: Fascicule Annexe*, p. 84, and Yuyama, *Vinaya-Texte*, p. 37.

31. See Nanjio, *Catalogue*, col. 254 (No. 1158), *Hōbōgirin: Fascicule Annexe*, p. 84, and Yuyama, *Vinaya-Texte*, p. 37.

32. See Nanjio, *Catalogue*, col. 253 (No. 1153), *Hōbōgirin: Fascicule Annexe*, p. 84, and Yuyama, *Vinaya-Texte*, p. 37.

33. See Nanjio, *Catalogue*, col. 248 (No. 1122), *Hōbōgirin: Fascicule Annexe*, p. 84, Yuyama, *Vinaya-Texte*, pp. 37-38, Lamotte, *Histoire*, p. 187, Frauwallner, *The Earliest Vinaya*,

pp. 182-184, and Tso Sze-bong, *The Transformation of Buddhist Vinaya in China*, pp. 43-45.

34. See Frauwallner, *The Earliest Vinaya*, pp. 182-183.

35. See Nanjio, *Catalogue*, col. 254 (Nos. 1154 and 1155), *Hōbōgirin: Fascicule Annexe*, p. 84, Yuyama, *Vinaya-Texte*, pp. 33-34, and Tso Sze-bong, *The Transformation of Buddhist Vinaya in China*, p. 30-41.

36. See Nanjio, *Catalogue*, col. 254 (No. 1156), *Hōbōgirin: Fascicule Annexe*, p. 84, Yuyama, *Vinaya-Texte*, p. 34, and Tso Sze-bong, *The Transformation of Buddhist Vinaya in China*, p. 30-41.

37. See Nanjio, *Catalogue*, col. 252 (No. 1146) and 255-256 (No. 1163), *Hōbōgirin: Fascicule Annexe*, p. 84, Yuyama, *Vinaya-Texte*, p. 35, and Tso Sze-bong, *The Transformation of Buddhist Vinaya in China*, p. 30-41. Two further texts are also cited: (Ssŭ-fên) Sêng chieh mo (Taishō 1809, [XL] 511b2-538b1, Nanjio No. 1128), and Ssŭ-fên-lü shan-pu sui-chi chieh-mo (Taishō 1808, [XL] 492b15-511b1, Nanjio No. 1120).

38. See Nanjio, *Catalogue*, col. 249 (No. 1129), *Hōbōgirin: Fascicule Annexe*, p. 84, Yuyama, *Vinaya-Texte*, pp. 35-36, and Tso Sze-bong, *The Transformation of Buddhist Vinaya in China*, pp. 30-41. Another Bhikṣuṇī Karmavācanā is mentioned: (Ssŭ-fên) Ni Chieh-mo (Taishō 1810, [XL] 538b2-561c29, Nanjio No. 1116).

39. See Nanjio, *Catalogue*, col. 247 (No. 1117), *Hōbōgirin: Fascicule Annexe*, p. 84, Yuyama, *Vinaya-Texte*, pp. 36-37, Lamotte, *Histoire*, p. 169, and Tso Sze-bong, *The Transformation of Buddhist Vinaya in China*, pp. 30-41.

40. See Frauwallner, *The Earliest Vinaya*, pp. 180-182.

41. See Nanjio, *Catalogue*, col. 245 (No. 1108), and Yuyama, *Vinaya-Texte*, p. 43. Nanjio mentions another text with possibly Kāśyapīya affiliation, "The Sūtra Spoken by Buddha on the Forbidding Precepts of the Kāśyapīya," No. 1111.

42. See Nanjio, *Catalogue*, col. 251 (No. 1139), and Yuyama, *Vinaya-Texte*, p.43.

43. For minor fragments, consult Yuyama, *Vinaya-Texte*, pp. 1-4. Yuyama cites a number of sources, primarily including those in A.F. Rudolf Hoernle's *Manuscript Remains of Buddhist Literature found in Eastern Turkestan* (Oxford: Clarnedon Press, 1916), but also with reference to the manuscripts found at Tunhuang by Sir Mark Aurel Stein and preserved in the British Museum and those discovered at Koutcha by Paul Pelliot.

44. See Nanjio, *Catalogue*, col. 255 (No. 1160), *Hōbōgirin: Fascicule Annexe*, p. 85, Yuyama, *Vinaya-Texte*, pp.1-2, and Tso Sze-bong, *The Transformation of Buddhist Vinaya in China*, pp. 18-29.

45. See Nanjio, *Catalogue*, col. 255 (No. 1161), *Hōbōgirin: Fascicule Annexe*, p. 85, Yuyama, *Vinaya-Texte*, p. 4, and Tso Sze-bong, *The Transformation of Buddhist Vinaya in China*, pp. 18-29.

46. Again, for minor fragments, consult Yuyama, *Vinaya-Texte*, pp. 5-6.

47. See Nanjio, *Catalogue*, cols. 255-256 (Nos. 1162 and 1166), *Hōbōgirin: Fascicule Annexe*, p. 85, and Yuyama, *Vinaya-Texte*, p. 5.

48. See Nanjio, *Catalogue*, col. 246 (No. 1115) and 252 (No. 1144), *Hōbōgirin: Fascicule Annexe*, pp. 84-85, Yuyama, *Vinaya-Texte*, pp. 6-12, Lamotte, *Histoire*, pp. 185-186, and

Frauwallner, *The Earliest Vinaya*, pp. 177-179. Vimalākṣa's postface seems to be known as the Vinayanidāna-sūtra (Shih-sung-lü p'i-ni-su) and occupies Taishō 1464.

49. For the minor fragments, consult Yuyama, *Vinaya-Texte*, pp. 6-8.

50. Again, consult Yuyama, *Vinaya-Texte*, pp. 9-12 for minor fragments.

51. See Frauwallner, *The Earliest Vinaya*, pp. 177-179.

52. See Lamotte, *Histoire*, p 185, and Banerjee, *Sarvāstivāda Literature*, pp. 33-35.

53. See Nanjio, *Catalogue*, col. 250 (No. 1132), *Hōbōgirin: Fascicule Annexe*, p. 85, Yuyama, *Vinaya Texte*, p. 8, and Banerjee, *Sarvāstivāda Literature*, p. 32.

54. See Nanjio, *Catalogue*, col. 250 (Nos. 1135 and 1136), Yuyama, *Vinaya-Texte*, pp. 8-9, and Banerjee, *Sarvāstivāda Literature*, pp. 38-39.

55. Lamotte, *Histoire*, p. 187.

56. Banerjee, *Sarvāstivāda Literature*, pp. 80-81.

57. The Tōhoku and Taipei editions of the Tibetan Tripiṭaka list the translators as stated, while the Peking edition lists Dharmaśrīprabha and Dhar-'byor. See: Hakuju Ui, Munetada Suzuki, Yenshō Kanakura, and Tōkan Tada (eds.), *A Complete Catalogue of the Tibetan Buddhist Canons* (Sendai: Tōhoku Imperial University, 1934), p. 2 (No. 6), D.T. Suzuki (ed.), *The Tibetan Tripiṭaka* (Tokyo: Suzuki Research Foundation, 1970), p. 162 (No. 1035), and A.W. Barber, *The Tibetan Tripiṭaka Cross Reference Index* (Taipai: SMC Publishing, Inc., 1994), No. 6.

58. Suzuki, *The Tibetan Tripiṭaka*, p. 162 (No. 1036).

59. Banerjee, *Sarvāstivāda Literature*, p. 82.

60. See Nanjio, *Catalogue*, col. 245 (No. 1110), *Hōbōgirin: Fascicule Annexe*, p. 86, Yuyama, *Vinaya-Texte*, p 14, and Tzo Sze-bong, *The Transformation of Buddhist Vinaya in China*, pp. 46-51.

61. See Nanjio, *Catalogue*, col. 253 (No. 1149), *Hōbōgirin: Fascicule Annexe*, p. 86, Yuyama, *Vinaya-Texte*, p. 17, and Tso Sze-bong, *The Transformation of Buddhist Vinaya in China*, pp. 46-51.

62. See Nanjio, *Catalogue*, cols. 249-250 (No. 1131), *Hōbōgirin: Fascicule Annexe*, p. 86, Yuyama, *Vinaya-Texte*, p. 18, and Tso Sze-bong, *The Transformation of Buddhist Vinaya in China*, pp. 46-51.

63. See Ui, *A Complete Catalogue*, p. 627, Suzuki, *The Tibetan Tripiṭaka*, p. 753, and Barber, *The Tibetan Tripiṭaka*, No. 4123. For the location:

Peking edition, No. 5620, Vol. ZU, pp. 100a1-298a8
Tōhoku edition, No. 4118, Vol. WU, pp. 100b1-259a7
Taipei edition, No., 4123, Vol. WU, pp. 178/200(1)-223/517
Snar-thang edition, No. 3611, Vol. ZU, pp. 103a-287.

64. See Nanjio, *Catalogue*, cols. 248 and 251 (Nos. 1121, 1123, 1141), *Hōbōgirin: Fascicule Annexe*, pp. 85-86, Yuyama, *Vinaya-Texte*, pp. 28-30, and Tso Sze-bong, *The Transformation of Buddhist Vinaya in China*, pp. 46-51.

65. See Ui, *A Complete Calatogue*, p. 1, Suzuki, *The Tibetan Tripiṭaka*, p. 160, Barber, *The Tibetan Tripiṭaka*, No. 1, Yuyama, *Vinaya-Texte*, pp. 20-21, and Banerjee, *Sarvāstivāda*

Literature, pp. 83-84 and 100-246.

66. See Frauwallner, *The Earliest Vinaya*, pp. 194-198, Banerjee, *Sarvāstivāda Literature*, pp. 101-246, Suzuki, *The Tibetan Tripiṭaka*, p. 161, and Yuyama, *Vinaya-Texte*, pp.30-31.

67. Frauwallner, *The Earliest Vinaya*, pp. 113-116, refers to this vastu as the Śamathavastu. Banerjee, *Sarvāstivāda Literature*, pp. 236-238 from the Tibetan text, refers to this section as the Adhikaraṇavastu.

68. See Nanjio, *Catalogue*, col. 247 (No. 1118), *Hōbōgirin: Fascicule Annexe*, p. 85, and Yuyama, *Vinaya-Texte*, p. 20.

69. See Nanjio, *Catalogue*, col. 248 (No. 1124), *Hōbōgirin: Fascicule Annexe*, p. 85, and Yuyama, *Vinaya-Texte*, p. 23.

70. Consult, Suzuki, *The Tibetan Tripiṭaka*, p. 161, Ui, *A Complete Catalogue*, p. 1, Barber, *The Tibetan Tripiṭaka*, No. 3, and Yuyama, *Vinaya-Texte*, p. 21.

71. See Suzuki, *The Tibetan Tripiṭaka*, p. 162, Ui, *A Complete Catalogue*, p. 2, Barber, *The Tibetan Tripiṭaka*, No. 5, and Yuyama, *Vinaya-Texte*, pp. 23-24.

72. See Nanjio, *Catalogue*, col. 248 (No. 1121), *Hōbōgirin: Fascicule Annexe*, p. 86, and Yuyama, *Vinaya-Texte*, p. 30.

73. Suzuki, *The Tibetan Tripiṭaka*, p. 162, Ui, *A Complete Catalogue*, p. 2, Barber, *The Tibetan Tripiṭaka*, No. 6, and Yuyama, *Vinaya-Texte*, p. 32.

74. See Suzuki, *The Tibetan Tripiṭaka*, p. 162, Ui, *A Complete Catalogue*, p. 2, Barber, *The Tibetan Tripiṭaka*, No. 7, and Yuyama, *Vinaya-Texte*, pp. 32-33.

75. See Suzuki, *The Tibetan Tripiṭaka*, p. 163, Ui, *A Complete Catalogue*, p. 2, and Yuyama, *Vinaya-Texte*, p. 33.

76. For references to the Chinese Vinaya commentaries, I have consulted Nanjio, *Catalogue*, cols. 245-256 (Nos. 1107-1166), *Hōbōgirin: Fascicule Annexe*, pp. 84-87, Tzo Seng-bong, *The Transformation of Buddhist Vinaya*, pp. 4-117, and Yuyama, *Vinaya-Texte*, pp. 1-45. For references to the Tibetan Vinaya Commentaries, I have referred to Suzuki, *The Tibetan Tripiṭaka*, pp. 743-764, Ui, *A Complete Catalogue*, pp. 625-632, Barber, *The Tibetan Tripiṭaka*, Nos. 4109-4154, Banerjee, *Sarvāstivāda Literature*, pp. 36-50, and Yuyama, *Vinaya-Texte*, pp. 1-45. In some cases, placement of these texts in the commentary section depends on the majority content of these multivalent texts.

77. Also refer to P.V. Bapat (ed.), *Vinayasūtra* (Patna: Kashi Prasad Jayswal Research Institute, 1982).

78. These include the Gzhung-lugs-kyi bye-brag bkod-pa'i 'khor-lo (Samaya-bhedoparacana-cakra) of Vasumitra, Sde-pa tha-dad-par byed-pa dang rnam-par bshad-pa (Nikāyabheda-vibhaṅga-vyākhyāna) of Bhavya, Gzhung tha-dad-pa rim-par bklag-pa'i 'khor-lo-las sde-pa tha-dad-pa bstan-pa bsdus-pa zhes-bya-pa (Samaya-bhedoparacana-cakre nikāya-bhedopadeśana-saṃgraha-nāma) of Vinītadeva, Rnam-par grol-ba'i lam-las sbyangs-pa'i yon-tan bstan-pa zhes-bya-ba (Vimukti-mārge dhuta-guṇa-nirdeśa-nāma) of Vidyākaraprabha, Gser-mdog-gi rtogs-pa brjod-pa (Suvarṇāvadāna) of Dharmaśrībhadra and Rin-chen bzang-po, Ku-nā-la'i rtogs-pa brjod-pa (Kuṇālāvadāna) of Padmākaravarma and Rin-chen bzang-po, 'Phags-pa dga'-ba'i bshes-gnyen-gyi rtogs-pa brjod-pa zhes-bya-ba (Ārya-nandamitrāvadāna-nāma) of Ajitaśrībhadra and Śākya-'od, and the Gzhon-nu-ma bdun-gyi rtogs-pa brjod-pa (Saptakumārikāvadāna) of Gsang-bas byin (Guhyadatta).

SECONDARY VINAYA LITERATURE

Pre-1900

In progressing to an examination of the secondary Vinaya literature that is not case specific to a particular early Buddhist nikāya, we find that Buddhist monastic law was called to the attention of European scholars extremely early, as J.F. Dickson revealed:

> The general character of the law of the priesthood was first made known to European scholars in the work of Mons. de la Loubère, Du Royaume de Siam, published at Paris in 1691, an extract from which was translated and published at Zurich in 1791 under the title, "Erklärung des Patimuk oder des Textes de Winak, aus der Bali-Sprache."[1]

Forty-five years after La Loubère's Zurich publication, Alexander Csoma de Körösi presented "Analysis of the Dulva (Vinaya)" in *Asiatic Researches* (XX, 1836). This remarkable work must be regarded as truly pioneering, as only Clough's Karmavācanā translation (in 1834) had, at this point, appeared in print.

In the next decade, two works were to appear which began the European interest in Pāli Vinaya Studies: Eugène Burnouf's *Introduction à l'histoire du buddhisme indien* (Paris, 1844) and Robert Spence Hardy's *Eastern Monachism* (London: Partridge and Oakey, 1850), each of which called

attention to some of the problems involved and presented brief translations of extracts from the Vinaya. Texts soon began to be edited, translated, and published (as we have seen above). However, due to the youthful state of the subject, a full-fledged secondary volume or article on Vinaya was still almost fifty years away. This does not mean to say that interest was confined only to editing and translating. The Buddhist saṃgha and its monastic law was addressed in such classic works of Buddhology as *Buddha, sein Leben, seine Lehre, seine Gemeinde* by Hermann Oldenberg (Berlin, 1881), *Buddhism: Its History and Literature* by Thomas W. Rhys Davids (London: G. Putnam's Sons, 1896), and *Manual of Indian Buddhism* by Hendrik Kern (Strassburg, 1896). Kern, in fact, had earlier published the classic *Geschiedenis van het Buddhisme in Indië* (published in 1882-84, and translated into German in 1884 and French in 1901-1903). In 1896 Wassiljew published "Le Bouddhisme dans sons plein développement d'après les Vinayas" (translated by Sylvain Lévi) in *Revue de l'Histoire des Religions* (XXXIV, 1896, pp. 318-325), which appears to be the first authentic secondary article devoted to the general subject of Vinaya.

1900-1929

The years 1900-1929 produced only little that was of significance. A collection of Gogerly's articles was published in London in 1908 as a two volume set: *Ceylon Friend*. Shortly thereafter, R. Otto Franke published "Die Gathās des Vinayapiṭaka und ihre Parallelen" in the 1910 *Wiener Zeitschrift für die Kunde des Morgenlandes* (pp. 1-32 and 225-280). When James Hastings' *Encyclopedia of Religion and Ethics* made its appearance, Thomas W.Rhys Davids used it

as a vehicle for two short Vinaya entries: "Law (Buddhist)" in Volume IX (1915, pp. 827a-828a), and "Pātimokkha" in Volume IX (1917, pp. 675a-677b).

Sukumar Dutt, whose outstanding contributions to the study of Buddhist monasticism shall be cited later, entered the picture in 1923 with the publication of "The Vinayapiṭakam and Early Monasticism in its Growth and Development" in *Journal of the Department of Letters, Calcutta University* (X, 1923). Between 1926 and 1928, Jean Przyluski published *Le Concile de Rājagṛha* (Paris: Paul Geuthner), containing many translations from the Vinayas of the various nikāyas on the events surrounding the infamous council noted in the book's title.[2] The following year Przyluski published "Fables in the Vinaya Piṭaka of the Sarvāstivāda School" in *Indian Historical Quarterly*, V (March, 1929).

1930-1939

Nalinaksha Dutt, in 1931, edited and published a very different sort of text, "Bodhisattva Prātimokṣa Sūtra," in *Indian Historical Quarterly*, VII, 2 (June, 1931), pp. 259-286. Rather than providing what we would expect from the title, this text does not simply list the rules for a Bodhisattva, but rather presents an account of the initiation ceremony (lay and monastic) and also the faults and non-faults of the Bodhisattva. Clearly, the text belongs to the topic of Mahāyāna Vinaya, a subject beyond the scope of this work, but increasingly gaining attention in the scholarly community.[3] Dr. Dutt does, however, present a useful introductory chapter on Mahāyāna Vinaya in *Aspects of Mahāyāna Buddhism and Its Relation to Hīnayāna* (London: Luzac & Company, Ltd., 1930), discussing such texts as

Śāntideva's *Śikṣāsamuccaya* and *Bodhicaryāvatāra*. The 1930s also produced two announcements of the major manuscript discoveries at Gilgit. The first, "Note sur des manuscrits provenant de Bamiyan (Afghanistan) et de Gilgit (Cachemire)," was published by Sylvain Lévi in *Journal Asiatique*, Tome CCXX (Janvier-Février, 1932), pp. 1-45. A portion of this article was previously cited in the text section of this survey. The second announcement was published by Nalinaksha Dutt: "Gilgit Ms. of the Vinaya Piṭaka," in *Indian Historical Quarterly*, XIV (June, 1938), pp. 408-424. In mid-decade, Rāhula Sāṅkṛtyāyana published "Sanskrit Palm-Leaf Mss. in Tibet," in *Journal of the Bihar and Orissa Research Society*, XXI (1935), pp. 21-43, perhaps rivaling the Gilgit announcement in terms of Buddhological importance. In 1939, the contents of works on Vinaya began to change. Durga Bhagavat's *Early Buddhist Jurisprudence* (Poona: Oriental Book Agency) represents the first monograph dealing with the interpretation of Buddhist Vinaya discipline.

1940-1949

This decade proved rather quiet for Vinaya studies with Anukul Chandra Banerjee publishing "The Vinaya Texts in Chinese" in *Indian Historical Quarterly*, XXV, 2 (June 1949), pp. 87-94. One book appeared in the 1940s, however, which dealt indirectly with Vinaya: Marcel Hofinger's brilliant *Étude sur la concile de Vaiśālī* (Louvain: Bureaux de Muséon, 1946), which presented translations of the Vaiśālī council account from the various Vinayas. Thus we moved into the 1950s with a new emphasis on Vinaya exegesis beginning to emerge.

1950-1959

Between 1951 and 1955, Dr. W. Pachow published *A Comparative Study of the Prātimokṣa* in *Sino-Indian Studies*, Volumes IV, 1-4 and V, 1. This work was later issued in book form (Santiniketan: Sino-Indian Cultural Society, 1955). In addition to the secondary materials presented, Dr. Pachow offers a translation of the Chinese version of the Sarvāstivādin Bhikṣu Prātimokṣa-sūtra. The translated text is compared, rule by rule, to the Prātimokṣa texts of the other schools.

In 1952 we witness the beginning of what later becomes a steady flow of research on Vinaya from Japanese scholars. During that year, G. Nakano published "Indian Law as Found in the Vinayapiṭaka" in *Indogaku Bukkyōgaku Kenkyū* (i.e., *Journal of Indian and Buddhist Studies*), I, 1 (July, 1952), pp. 27-34. In 1953 Akira Hirakawa, perhaps the foremost Vinaya scholar in the world, published "The Comparative Studies of the Prātimokṣasūtras," *Indogaku Bukkyōgaku Kenkyū*, I, 2 (March, 1953), pp. 394-395. In 1954, Tatsugen Satō published "A Study on Pārājika for Buddhist Monks" in *Indogaku Bukkyōgaku Kenkyū*, II, 2 (March, 1954), pp. 526-528. Later in 1954, Hirakawa also published "The Fundamental Truth from the Standpoint of Vinaya," again in *Indogaku Bukkyōgaku Kenkyū*, III, 1 (September, 1954), pp. 62-67.

In 1955 André Bareau published *Les premiers conciles bouddhiques* (Paris: Presses Universitaires) utilizing much Vinaya material to present a definitive study of the various Buddhist councils. That same year witnessed two publications in *Indogaku Bukkyōgaku Kenkyū*: Akira Hirakawa's "On Translation of the Vinaya-piṭaka in China," III, 2 (March, 1955), pp. 398-405, and Mizumano Ishida's "On

the Order Governing Nuns," III, 2 (March, 1955), pp. 552-557. *The Earliest Vinaya and the Beginnings of Buddhist Literature* by Erich Frauwallner was published in 1956 as Volume 8 of *Serie Orientale Roma* (Roma: Instituto Italiano per il Medio ed Estremo Oriente). This monumental work has remained the standard work on the Skandhaka.[4] Also in 1956, Tatsugen Satō published "A Study of the Saṅgha's Possessions in Vinayapiṭaka," in *Indogaku Bukkyōgaku Kenkyū*, IV, 1 (January, 1956), pp. 110-111. The following year, this Japanese journal issued an article of interest: Eishun Ikeda's "On the Śīla and Vinaya Doctrines by Unshō," V, 1 (January, 1957), pp. 122-123. In 1958 Akira Hirakawa published "The Construction of the Bodhisattva-Saṃgha as Seen from Vinayapiṭakas," *Indogaku Bukkyōgaku Kenkyū*, VI, 1 (January, 1958), pp. 34-43. The final article published in the decade of the 1950s was Dev Raj Chanana's "The Vinaya Piṭaka and Ancient Indian Jurisprudence," published in *Journal of the Bihar Research Society*, XLIV, 1-2 (March-June, 1958), pp. 22-36.

1960-1969

The decade of the 1960s was launched by Akira Hirakawa's *Ritsuzō no Kenkyū (A Study of the Vinayapiṭaka)* (Tokyo: Sankibō Busshorin, 1960). This masterful work remains the most complete secondary volume on Vinaya in print, utilizing all the Buddhist languages and literatures. Also in 1960, Shūko Tsuchihachi published "On the Vinaya Text Shou-p'u-sa-chieh-i from Tun-huang" in *Indogaku Bukkyōgaku Kenkyū*, XIII, 1 (January, 1960), pp. 33-42. In 1962 André Bareau published "La Construction et la Culte des Stūpa d'après les Vinayapiṭaka," in *Bulletin de l'École française d'Extrême-Orient*, L, 2 (1962), pp. 229-274. That same year, Bareau also published "La Légende de la jeunesse du Buddha in les Vinayapiṭaka anciens" in *Oriens Extremus*, 9 (1962), pp. 6-33. The following year Mitsuo Satō published *Genshi Bukkyō Kyodan no Kenkyū (A Study of the Early Buddhist Order of the Vinaya Piṭaka)* (Tokyo: Sankibō Busshorin, 1963). Also in 1963, Dieter Schlingloff published "Zur Interpretation des Prātimokṣa-sūtra" in *Zeitschrift der deutschen morgenländischen Gesellschaft*, 113 (1963), pp. 536-551. In 1965, *Indogaku Bukkyōgaku Kenkyū* published two further articles: Shūko Tsuchihachi's "On a Fragment of Kamma-vācā from the Hsi-cheng K'ao-ku t'u-p'u," XIII, 1 (January, 1965), pp. 129-132, and "The Vinaya text Ji-sei-ju-kai-sa-hō (Bodhisattva-kammavācā) in the Moriya collection" by the same author, XIV, 1 (December, 1965), pp. 42-47. 1967 witnessed one Vinaya publication, again in this important Japanese journal: Toshiyuki Ohtomo's "Some Problems in the Bodhisattva-prātimokṣa-sūtra," XV, 2 (March, 1967), pp. 616-617. In 1968 Heinz Bechert published "Some Remarks on the Kaṭhina Rite" in *Journal of the Bihar Research Society*, LIV, 1-4 (January-December, 1968), pp. 319-329. The final entry for the 1960s is Hideyo Nishino's "On Uposatha," *Indogaku Bukkyōgaku Kenkyū*, XVII (December, 1968), pp. 353-355.

1970-1979

The decade of the 1970s got underway with two publications by Shūko Tsuchihashi in *Indogaku Bukkyōgaku Kenkyū*: "A View on Vinaya," XIX, 1 (December, 1970), pp. 99-103, and "The Limitations of Vinaya," XXI, 1 (December, 1972), pp. 120-127. In the same issue of *Indogaku Bukkyōgaku Kenkyū*, Katsumi Okimoto published "Bodhisattva-prātimokṣa," pp. 130-131. Also in 1972, G.S.P. Misra published *The Age of Vinaya* (New Delhi: Munshiram

Manoharlal). In 1973, Charles Prebish published "Theories Concerning the Skandhaka: An Appraisal" in *The Journal of Asian Studies*, XXXII, 4 (August, 1973), pp. 669-678, and followed this in 1974 with "The Prātimokṣa Puzzle: Fact Versus Fantasy" in *Journal of the American Oriental Society*, 94, 2 (April-June, 1974), pp. 168-176. The next year Prebish published "The Vinaya Piṭaka" in his own volume *Buddhism: A Modern Perspective* (University Park: The Pennsylvania State University Pres, 1975), pp. 49-53. In 1976 Jong Ik Lee published "Problems of Vinaya for Monks and Nuns in the Modern World" in *Buddhism and the Modern World*, edited by S. Lee and K. Rhi, pp. 248-252. That same year, Valentina Stache-Rosen published "The Upālipariprcchā-sūtra: A Vinaya Text in Chinese" in H. Das, C.Das, and S.R. Pal (eds.), *Buddhism and Jainism* (Orissa: Orissa Institute of Oriental and Orissan Studies, 1976), pp. 24-30. Also in 1976, Shūko Tsuchihashi published "On the T'un Huang Manuscript of the *T'i-Wei-Wu-Chieh-Ching-bing-Wei-i* (A Vinaya Text) in *Indogaku Bukkyōgaku Kenkyū*, XXV, 1 (December, 1976), pp. 113-117. In 1977, two significant publications appeared in *Indogaku Bukkyōgaku Kenkyū*: Kyōgo Sasaki's "On the *Vinaya-saṃgraha*," XXV, 1 (March, 1977), pp. 587-594, and Shūko Tsuchihashi's "Vinaya and Kṣana in Chinese Buddhism," XXVI, 1 (December, 1977), pp. 83-90. In 1979 two important articles appeared in *Studia Missionalia*: Edmond Pezet's "Vie monastique bouddhiste," 28 (1979), pp. 267-290, and Alex Wayman's "Ancient Buddhist Monasticism," 28 (1979), pp. 193-230. In this latter article Wayman offers a new etymological rendering of the critical term prātimokṣa. Also in 1979, Charles Prebish published "Recent Progress in Vinaya Studies" in A.K. Narain (ed.), *Studies in Pali and Buddhism* (Delhi: B.R. Publishing Corp.), pp. 297-306. Finally, Akira Yuyama published his extremely

helpful bibliography, *Systematische Übersicht über die Buddhistische Sanskrit-Literature (Erster Teil-Vinaya Texte)* (Wiesbaden: Franz Steiner Verlag, 1979).

1980-1989

The decade of the 1980s began with two publications contained in A.K. Narain (ed.), *Studies in the History of Buddhism* (Delhi: B.R. Publishing Corp., 1980): Charles Prebish's "Vinaya and Prātimokṣa: The Foundation of Buddhist Ethics," pp. 223-264, and Nathmal Tatia's "The Interaction of Jainism and Buddhism and Its Impact on the History of Buddhist Monasticism," pp. 321-338. In 1981 John Holt published *The Canonical Buddhism of the Vinayapiṭaka* (Delhi: Motilal Banarsidass), an important revision of his doctoral dissertation at the University of Chicago. Also in 1981, Shūko Tsuchihashi published "Guanjo's Views on Vinaya," *Indogaku Bukkyōgaku Kenkyū*, XXX, 1 (December, 1981), pp. 82-86. In 1982 Jotiya Dhirasekera published *Buddhist Monastic Discipline: a Study of Its Origin and Development in Relation to the Sutta and Vinaya Piṭakas* (Colombo: Ministry of Education). Also in 1982, Tso Sze-bong completed his extremely useful doctoral dissertation at the Australian National University: *The Transformation of Buddhist Vinaya in China*. Finally in 1982, Kenji Ikeyama published "*Pañcaśīla* and *Pātimokkha*," *Indogaku Bukkyōgaku Kenkyō*, XXX, 2 (March, 1982), pp. 649-650. In mid-decade Richard Gombrich published "Temporary Ordination in Sri Lanka" in the *Journal of the International Association of Buddhist Studies*, 7, 2 (1984), pp. 41-65. Also in 1984, Chatsumarn Kabilsingh published *A Comparative Study of the Bhikkhunī Pātimokkha* (Varanasi: Chaukhambha Orientalia, 1984). In 1986 Shizuka Sasaki published "The Contents of

the *Poṣadha-vastu* in the *Vinaya* Translated into Tibetan," in *Indogaku Bukkyōgaku Kenkyū*, XXXV, 1 (December, 1986), pp. 331-338. In 1987 Paul Groner issued "Annen, Tankei, Henjō and Monastic Discipline in the Tendai School: the Background of the *Futsū jubosatsukai kōshaku*," in the *Japanese Journal of Religious Studies*, 14 (1987), pp. 129-159. The following year Steven Collins published "Monasticism, Utopias and Comparative Social Theory" in *Religion*, 18 (1988), pp. 101-135. The decade was concluded by Hisashi Matsumara's "A Lexical Note on the Vinaya Literature: Stūpa in the Śaikṣa Rules," *Wiener Zeitschrift für die Kunde Südasiens*, XXXIII (1989), pp. 45-91.

1990-

The decade of the 1990s began with Paul Groner's publication of "The Fan-wang ching and Monastic Discipline in Japanese Tendai: A Study of Annen's *Futsū jubosatsukai kōshaku*," in Robert Buswell (ed.), *Chinese Buddhist Aprochrypha* (Honolulu: University of Hawaii Press, 1990), pp. 251-290. Two important chapters appeared in *Ethics, Wealth, and Salvation: A Study in Buddhist Social Ethics* edited by Russell F. Sizemore and Donald K. Swearer (Columbia: University of South Carolina Press, 1990): Frank Reynolds' "Ethics and Wealth in Theravāda Buddhism: A Study in Comparative Religious Ethics," pp. 59-76, and Phra Rājavaramuni's "Foundations of Buddhist Social Ethics," pp. 29-53. Also in 1990, three useful books appeared: *Buddhist and Benedictine Monastic Education: A Comparative Study of the Educational Implications of the Vinaya and the Rule of St. Benedict*, by W.L.A. Don Peter (Colombo: Evangell Press, 1990), *Urban Centres and Urbanisation as Reflected in the Pāli Vinaya and Sutta Piṭakas*, by K.T.S. Sarao (Delhi: Vidyanidhi,

1990), and Mohan Wijayaratna's *Buddhist Monastic Life: According to the Texts of the Theravāda Tradition* (tr. by Claude Grangier and Steven Collins; New York: Cambridge University Press, 1990). Additionally, we have Masanori Nishimura's "On *abrahmacarya-pārājikam* in the *Vinaya-sūtra*," *Indogaku Bukkyōgaku Kenkyū*, XXXVIII, 2 (March, 1990), pp. 877-880. In 1991 Réné Gothóni published "Worldview and Mode of Life: Orthodox and Theravada Monastic Life Compared," in *Temenos*, 27 (1991), pp. 41-59. That same year a volume of conference articles collected from the first Chung-Hwa International Conference on Buddhism appeared under the title *Buddhist Ethics and Modern Society: An International Symposium*, edited by Charles Wei-hsun Fu and Sandra A. Wawrytko (Westport, Connecticut: Greenwood Press). Four articles from that volume are noteworthy for this survey: Venerable Sheng-Yen's "The Renaissance of *Vinaya* Thought During the Late Ming Dynasty in China," pp. 41-54, Tso Sze-bong's "The Conflict Between the *Vinaya* and the Chinese Monastic Rule: The Dilemma of Disciplinarian," pp. 69-80, A.W. Barber's "Prātimokṣa, Bodhi-citta, and Samaya," pp. 81-91, and Charles Wei-hsun Fu's "From *Paramārtha-satya* to *Saṃvṛti-satya*: An Attempt at Constructive Modernization of (Mahāyāna) Buddhist Ethics," pp. 313-329. Also in 1991, Sunanda Putuwar's *The Buddhist Sangha: Paradigm of the Ideal Society* (Lanham, Maryland: University Press of America, 1991) appeared. The final 1991 volume is Chatsumarn Kabilsingh's *The Bhikkhunī Pātimokkha of the Six Schools* (Bangkok: Chatsumarn Kabilsingh, 1991). Finally, Masahori Nakagawa published "On *adattādāna-pārājikam* in the *Vinayasūtra*," *Indogaku Bukkyōgaku Kenkyū*, XLI, 2 (March, 1993), pp. 1022-1026.

MISCELLANEOUS CITATIONS

Before closing this survey of secondary literature devoted to the Vinaya, several ancillary studies are worthy of mention. Of course the major criterion for inclusion of a book or article here is its indispensability for Vinaya research. The first two entries are both attributed to Sylvain Lévi. The first, "Observations sur une langue précanonique du Bouddhisme," appeared in *Journal Asiatique*, Série X, Tome XX (Juillet-Août, 1912), pp. 495-514. The second, "Sur la récitation primitive des textes bouddhiques," was published three years later, also in *Journal Asiatique*, Série XI, Tome V (Janvier-Février, 1915), pp. 401-447. In 1930 Louis de La Vallée Poussin published a most interesting article, "Opinions sur les relations des deux véhicules au point de vue du Vinaya," in *Académie Royale Belgique, Bulletin de la Classe des Lettres et des Science morales et politiques*, Série V, Tome XVI, 1-2 (1930), pp. 20-39. In 1951 Léon Wieger's *Bouddhisme chinois*, originally published in 1910, was reprinted in Paris in two volumes by Cathasia, with the whole of Volume I devoted to monasticism. Three books by Sukumar Dutt discuss the early Buddhist saṃgha: *Early Buddhist Monachism*, originally published in the 1920s, but later revised and issued in 1960 (Bombay: Asia Publishing House), *The Buddha and Five After Centuries* (London: Luzac & Company, Ltd., 1957), and *Buddhist Monks and Monasteries in India* (London: George Allen & Unwin Ltd., 1962). By means of *Recherches sur la biographie de Buddha dans les Sūtrapiṭaka et les Vinayapiṭaka anciens: de la quête de l'eveil à la conversion de Śāriputra et de Maudgalyāyana* (Paris: École française d'Extrême-Orient, 1963), André Bareau demonstrated the far-reaching usefulness of the various Vinayas in solving problems quite apart from the monastic

life.

CONCLUSION

Having now surveyed the entire corpus on Vinaya literature, several observations which are at once both obvious and predictable can be made. The period up to 1900 seems to have been one of preliminary preparation. Almost all of the publications furnished either editions or translations of texts, or both, and roughly three-fourths of these dealt with the Theravādin tradition. As there was a great emphasis in Europe on the exploration of the Theravādin nikāya, primarily promoted by such scholars as Thomas W. Rhys Davids, Hermann Oldenberg, and Robert Childers, this focus was certainly not unexpected.

During the period from 1900-1930, nearly as many Vinaya works were published as in the preceding hundred years, but the emphasis was changing in two ways: first, we find almost as many secondary studies (primarily articles) as textual editions and translations, and second, interest began to shift away from the Theravādin tradition, which now merited only about one-third of the total publications. Largely through the research of scholars like Sylvain Lévi, Louis Finot, and Louis de La Vallée Poussin, study of the Sarvāstivādin tradition began to emerge as an independent enterprise. Of course the added discovery of Sanskrit Vinaya manuscripts in the various emerging collections afforded added momentum to this movement. The years from 1930 to 1950 produced only slightly more Vinaya works than the years immediately preceding, again revealing about one-third of these studies devoted to the Thervādin nikāya and an equal emphasis on secondary and primary studies. Articles rather than books still occupied the

overwhelming majority of the secondary studies as well. We might say that this period represented an interval of consolidation and further definition of Vinaya problematics, foreshadowing the boom that was to emerge in the 1950s and 1960s. The manuscript discoveries at Gilgit and in Tibet were a driving force in promoting new, active interest in Vinaya, and we are still experiencing it today.

From 1950 onward, Vinaya study has exhibited a remarkable growth spurt. Theravāda Vinaya study, once the giant, seems to have fallen out of vogue, perhaps coinciding with the general state of affairs in Buddhist Studies generally, and now finds itself receiving only about one-sixth of the market. During this period the Mahāsāṃghika-Lokottaravādin and Mūlasarvāstivādin nikāyas have merited the vast majority of scholarly studies. Full length Vinaya studies now compete with articles on equal footing, and the character of both forms of publication becomes general and interpretive rather than specific and simply informative. It is only now that we can say with any assurance that Vinaya study has come of age.

NOTES

1. J.F. Dickson (ed. and tr.), "The Pātimokkha, being the Buddhist Office of the Confession of Priests. The Pali Text, with a Translation and Notes." *Journal of the Royal Asiatic Society*, New Series VIII (1876), p. 69.

2. For a rather frank assessment of Przyluski's work, refer to J.W. de Jong, *A Brief History of Buddhist Studies in Europe and America*, Volume 33 of *Bibliotheca Indo-Buddhica* (second, revised edition; Delhi: Sri Satguru Publications, 1987), pp. 45-46.

3. See Damien Keown, *The Nature of Buddhist Ethics* (New York: St. Martin's Press, 1992).

4. However, one should refer to my review article, "Theories Concerning the Skandhaka: An Appraisal," *Journal of Asian Studies*, XXXII, 4 (August, 1973), pp. 669-678.

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